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MISSIONS

An International Baptist Magazine



SEPTEMBER 1954

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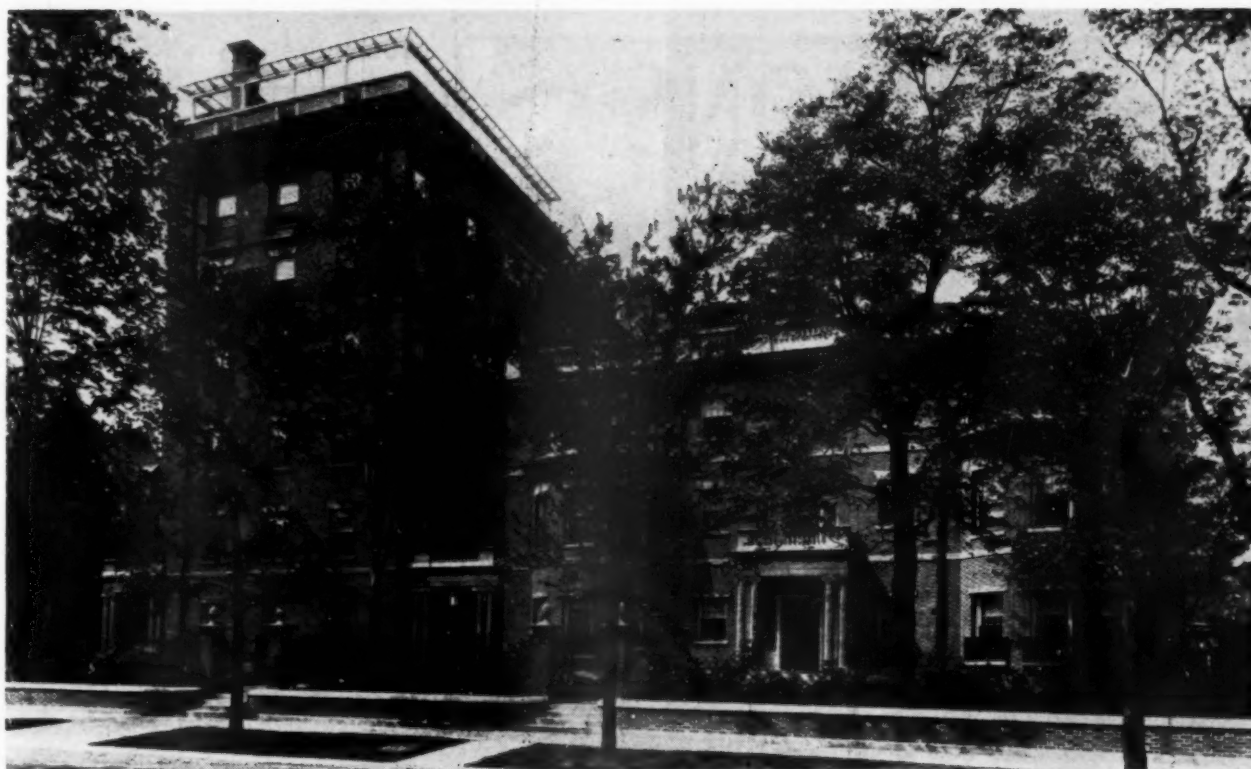
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These Oregon young people *know* Dr. A. C. Osterholm (left), medical missionary to the Belgian Congo, and Miss Mary Opal Crone (5th from left), Lincoln Christian Center, Sacramento, California.

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MISSIONS

An International Baptist Magazine

Vol. 152 No. 7
SEPTEMBER, 1954

Founded, 1803, as *The Massachusetts Baptist Missionary Magazine*. In 1817, name changed to *The American Baptist Magazine*, and in 1836 to *The Baptist Missionary Magazine*. In 1910, when combined with *The Home Missions Monthly*, name changed to *MISSIONS*.

Editor

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The Cover

In 1952, when the editor and his wife visited Ulavapadu, South India, on their tour of American Baptist missions around the world, these young women graciously posed for a photograph. Jennie L. Reilly and Florence E. Rowland, our missionaries at Ramapatnam, have done a pioneering work through our Christian center at Ulavapadu.

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Who's Who IN THIS ISSUE

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CLARENCE G. VICHERT is an American Baptist missionary at Jamshedpur, in our Bengal-Orissa Mission, India.

JESSE R. WILSON is home secretary of the American Baptist Foreign Mission Society.

HELEN K. WALLACE is publicity assistant in the department of public relations of the Board of Education and Publication.

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Truth Cannot Be Fenced In

By CHARLES A. WELLS

SOMETIMES political leaders and others are annoyed when the church speaks up concerning the political and economic issues of the day. When the voice of Christian truth runs contrary to political opinion or personal ambitions, then men who are resentful of the church's challenge denounce the church for "getting into politics." But the principles of Christian truth come from the great prophets of the past, who thundered out against the crimes and errors of the kings and rulers of old. The profligacy, selfishness, and idolatry of greedy leaders were exposed and challenged by the burning gaze of the old desert preachers. Religious truth must deal with all the issues of life, and when men become immoral and selfish in their political and economic attitudes, the church must protest. The pulpit that fails to speak out betrays its responsibility, and the church is no longer justified in its existence. It is when the pulpit has spoken and men have become angry that the Christian cross has glowed most brightly in history.

SEPTEMBER QUIZ COLUMN

Note: Questions are taken from all pages and occasionally from advertisements.

1. What does it cost each American to help operate the United Nations?
2. With what is the gospel concerned?
3. How much do we pay to put guns in our hands and how much only to put spiritual goals into the hearts?
4. For what fields is the World Fellowship Offering?
5. What young people know Dr. A. C. Osterholm?
6. What was a very special occasion?
7. Who became the new conductor in January, 1932?
8. Where is Catholic pressure?
9. In what area has the preaching of the gospel met with great success?

Note that this contest began with the June issue, 1954, is completed with the issue of May, 1955, and is open only to subscribers.

10. How can we help support our World Mission Movement?
11. Who is Clarence G. Vichert?
12. What is not enough?
13. Who met with fifteen concerned American Baptists?
14. What was held at Green Lake, June 25-July 3?
15. What has given 73 years of loyalty to Christ?
16. Who thundered out against crimes and errors of kings and rulers of old?
17. What is a packet of seven large pictures?
18. Who have risen to distinguished positions in the service of Christ?

Rules for 1954-1955

FOR correct answers to every question (180 questions) in all issues, June to May inclusive, a prize of a worthwhile missionary book or a year's subscription to *MISSIONS* will be awarded.

Answers should be kept at home until May and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Where two or more in a group work together only one set should be sent in and in such cases only one prize will be awarded.

Answers should be written briefly. Do not repeat the question.

Please attach name exactly as on your magazine wrapper.

Please state whether a subscription or a book is desired as a prize.

Address to: *MISSIONS* Quiz Column, 152 Madison Ave., New York 16, N. Y.

All answers must be mailed by May 31, 1955, to receive credit.

Newsbriefs

C. Oscar Johnson To Speak on C.B.S.

C. Oscar Johnson, pastor of Third Baptist Church, St. Louis, Mo., will speak on "Church of the Air," C.B.S., Sunday, September 12, from 10:30 A.M. to 11:00 A.M. E.D.T.

From an Open Letter To M. Forest Ashbrook

In an open letter to M. Forest Ashbrook, Past President Alfred J. Jeffries and President Elect John G. Koehler, of The Ministers Council of the American Baptist Convention, write as follows: "... we, the undersigned, wish to speak the deep appreciation all ministers feel toward you and The Ministers and Missionaries Benefit Board for the dinner you have made possible for the past several years at the time of our annual meeting. The dinner has helped us to bring together from 600 to 900 men each year. Out of this experience there has come a significant sense of one-

ness toward our more important loyalties, to our calling, and to our convention. We pray this fellowship will grow until all separate groups will find a common expression of loyalty to the matters of prime importance in Christ's cause among men."

Smith and Robey Receive LL.D.'s

On opposite sides of the continent, American Baptist leaders were awarded LL.D. degrees at the spring commencements. In California, the Berkeley Baptist Divinity School so honored W. Earle Smith, executive secretary of the San Francisco Bay Cities Baptist Union, in recognition of his meritorious service during the past twenty-five years in that important field. In West Virginia, Alderson-Broadbent College likewise honored Louis W. Robey, vice-president and director of Marts & Lundy, Inc., and counselor on public relations and fund-raising for the Board of Education and Publication. Dr. Robey has twice been cited for outstanding service among American Baptists. In 1947, World Mission Crusade directors recognized his "skillful planning, wise counseling,



Mr. and Mrs. Leonard Edge, newly appointed agricultural missionaries to the Philippines, talking with William G. Mather, professor of rural sociology, Pennsylvania State University. Dr. Mather, president of the Pennsylvania Baptist Convention, is a member of the liaison committee responsible for student Christian work on both state and national levels. Photo taken following commissioning service at University Baptist Church, State College, Pa., June 6, 1954

MISSIONS

forthright Christian leadership, and warm personal friendship." In 1952, the Council on Missionary Cooperation mentioned appreciatively similar leadership qualities.

Foreign-Policy Seminar For Baptist Leaders

The annual fall foreign-policy seminar, sponsored by the Council on Christian Social Progress, for Baptist leaders, is scheduled for New York, September 29-30 and October 1. "East-West Tensions" is the theme. O. Frederick Nolde, director of the Commission of the Churches on International Affairs, will open the seminar with a discussion of the issues before the

United Nations at the fall session. The seminar must be limited to sixty people. A few travel scholarships are available to ministers and laymen who apply early. Write to Miriam R. Corbett, Council on Christian Social Progress, 152 Madison Ave., New York 16, N.Y.

Harry H. Kreuner Begins National Radio Pulpit

During Ralph W. Sockman's absence, the National Radio Pulpit will have Harry H. Kreuner, pastor of the First Baptist Church, Granville, Ohio, for ten weeks, beginning August 29. The music will be by the Student Staff Choir, of the American Baptist Assembly, Green Lake, Wis., under the direc-

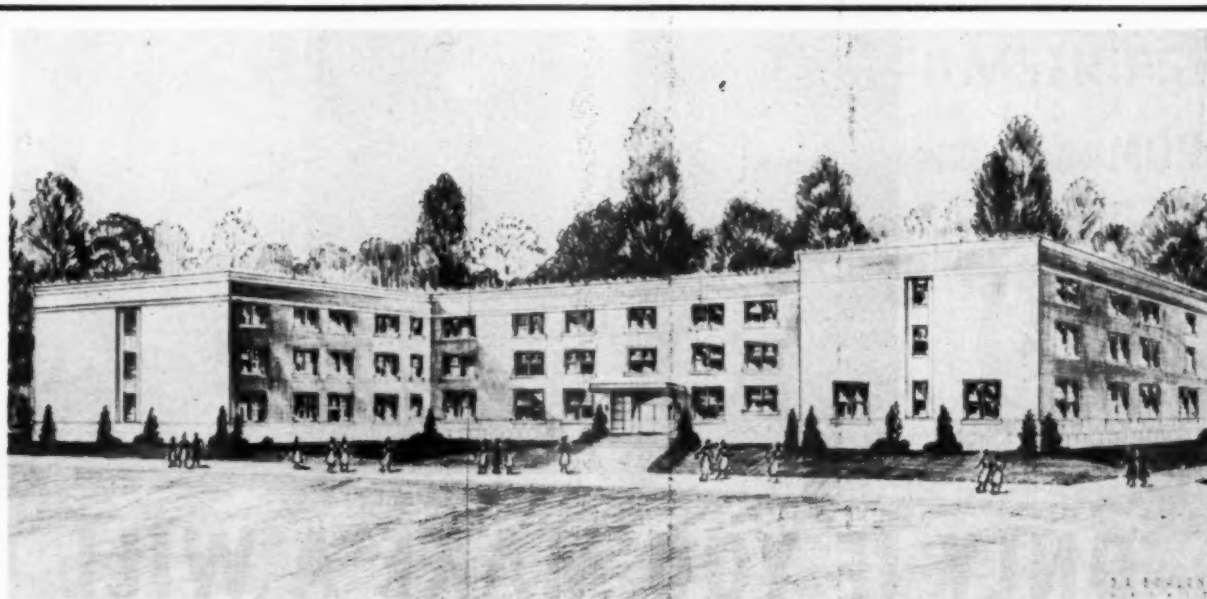
tion of Robert Devork. The broadcast will be from Green Lake. Dr. Sockman will return to National Radio Pulpit on November 7.

Norman W. Paullin Goes to Eastern

Norman W. Paullin has resigned as pastor of Grace Baptist Temple, Philadelphia, Pa., to become professor of homiletics at The Eastern Baptist Theological Seminary, Philadelphia.

Two Missionaries Pass Away

Between June 18 and July 15, the Woman's American Baptist Foreign Mission Society lost two active missionaries: Gertrude V.



Architect's drawing of the New Women's Residence Hall soon to be built on the campus of FRANKLIN COLLEGE.

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Photo by Ewing-Galloway

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FOR
INFORMATION
WRITE
TO

JESSE R. WILSON, *Home Secretary*

FORREST SMITH, *Treasurer*

American Baptist Foreign Mission Society
152 MADISON AVENUE, NEW YORK 16, N. Y.

Brox, of Bengal, and Esther J. Ehnborn, missionary nurse home on furlough from Banza Manteke, Belgian Congo. Miss Brox, a first-term evangelistic missionary to the Santal people, died June 18 in the hospital of the Welsh Mission at Shillong, Assam, following surgery. Miss Ehnborn, who had been in active service since 1926, passed away July 15 at Midway Hospital, St. Paul, Minn.

Edwin W. Parsons Heads United Church Men

Edwin W. Parsons, executive secretary of the National Council of American Baptist Men since



Edwin W. Parsons

1944, became general director for the United Church Men, a department of the National Council of Churches of Christ, on September 1. Announcement of the appointment was made by Lem T. Jones, of Kansas City, Mo., chairman of the nationwide layman's organization which unites an estimated 10,000,000 Protestant men in the United States. Mr. Parsons succeeds E. Uner Goodman, retired.

Among the New D.D.'s

Several D.D. degrees were awarded at the spring commencements. Among them were the following: (1) At Berkeley Baptist Divinity School—Ben G. Field, director of Christian education,

Northern California Baptist Convention; C. Elroy Shikles, pastor of the First Baptist Church, Everett, Wash.; Carlton Saywell, executive secretary of the Arizona Conven-

tion of American Baptist Churches; St. Elmo Nauman, pastor of the First Baptist Church, Berkeley, Calif. (2) At Sioux Falls College—Joseph I. Chapman, executive sec-

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retary of the Twin City Baptist Union and the Minnesota Board of Promotion; Otto Nallinger, Executive secretary of the South Dakota Baptist Convention. (3) At Kalamazoo College—Chester H. Loucks, pastor of the First Baptist Church, Ann Arbor, Mich.; Franklin D. Elmer, Jr., pastor of the

First Baptist Church, Flint, Mich. (4) At Shurtleff College—Louis W. Bean, pastor of the First Baptist Church, Centralia, Ill.

Gerald Watkins In Great Britain

Gerald Watkins, pastor of the Central Baptist Church, Provi-

dence, R. I., was the only Baptist in a preachers' exchange group sent to Great Britain during the summer, under the sponsorship of the National Council of Churches. A few of the churches he preached in were: Queen's Park High Church, Glasgow, Scotland; Haven Green Baptist Church, London; and St. Columba's Presbyterian Church, Worthing, Sussex.

Charles A. Carman Has Dual Responsibilities

Charles A. Carman, for the past seven years pastors' counselor on the staff of The Ministers and

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Charles A. Carman

Missionaries Benefit Board, will become executive director of The Ministers Council of the American Baptist Convention in October. He will also work half-time as assistant to General Secretary Reuben E. Nelson. Included in Dr. Carman's new responsibilities is leadership in setting up the annual conference of ministers at Green Lake, Wis. He will also have responsibility for the national directory of ministers of the convention.

M. C. Ballenger Receives Ph.D. at Yale University

M. C. Ballenger, assistant director of the department of schools and colleges of the Board of Education and Publication, received the doctor of philosophy degree at

Yale University in June. Dr. Ballenger, who came to his present position on February 1, 1953, is director of the Student Aid Fund, which makes grants and loans and administers scholarships. He works closely with the director of the department of schools and colleges, Ronald V. Wells, who is head of the division of secondary and higher education, of which the department of schools and colleges is a part. Dr. Ballenger is also responsible for the educational registry, a service that is helpful in obtaining Christian teachers for American Baptist colleges. Interested in Christian emphasis in church-related colleges, the subject of his doctoral dissertation is "Christian Commitment in College Administration."

Isaac Higginbotham Honored on Retirement

On his retirement as executive secretary of The Massachusetts Baptist Convention, the Boston Baptist Bethel City Mission Society presented Isaac Higginbotham



with an exquisite book of letters from his many friends. Dr. Higginbotham served The Massachusetts Baptist Convention as director of promotion from 1924 to 1940, and as executive secretary from 1940 to 1954. The binding was by Whittemore Associates, Inc.

Request for Back Issues of MISSIONS

Do you have back issues of MISSIONS, or its predecessors, or other Baptist periodicals in your study or attic? The California Baptist Theological Seminary Library, Semi-

nary Knolls, Covina, Calif., wishes to complete its file of copies of these magazines. The library needs all issues of MISSIONS before 1940; also Vol. 150, No. 7 (Sept., 1952), and Vol. 146, No. 3 (March, 1948). Also the parts indicated of the predecessors of MISSIONS: *Massachusetts Baptist Missionary*

Magazine, 1809-1816, inclusive; *American Baptist Magazine*, Vol. 3 (1820-22), Vol. 11 (1831); *Baptist Missionary Magazine* (or *Missionary Magazine*), Vol. 30-89 (1850-1909), inclusive, except for Vol. 49 (1869). If you can help, write to R. Vernon Ritter, librarian.

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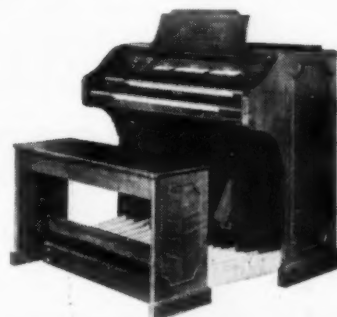


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Missionary Newton Eaton Honored on His Birthday

Members and friends of the First Baptist Church, Sac City, Iowa, honored Newton Eaton, medical missionary at Hanumakonda, South India, on his birthday, June 28. Following his thrilling and challenging message, refreshments were served, including a special birthday cake. K. Aart Van Dam, pastor of the church,

presented Dr. Eaton with a leather-bound copy of the Revised Standard Version of the Bible, which was autographed by the people present. Mr. Van Dam writes: "The joy was abundant. Our people will remember Dr. Eaton as he returns to India. He will also remember us. The concern evidenced in his message for the souls of his people, as well as the medical needs of their bodies, was a great challenge to us."

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Letters . . .

TO THE EDITOR

TO THE EDITOR:

Somehow in "As I See It" and the editorials in MISSIONS, the truth is brought out so vividly that no one with common sense can doubt the leading of God in these writings. It is true that there is much outward showing of religion, but little inner relation with the Infinite. This fact can be seen and felt daily. May God give you strength and courage to continue enlightening us in the spiritual pilgrimage.

GEORGE GEORGOFF

Brookfield, Ill.

TO THE EDITOR:

I wish to express my heartiest congratulations on your May editorials regarding McCarthyism. These writings have expressed the thoughts, convictions, and opinions of many individuals accurately, and of these, I claim no exception. McCarthy's methods are those of the Communists themselves and completely in contradiction to the American standards of justice. A pat on the back for your courageous stand.

GEORGE HEADLEY, JR.

Newtown, Pa.

TO THE EDITOR:

I think you and Dr. Lippard would have been of greater help to your readers, and would have made a greater contribution to the cause of Christ in the world, if you had withheld your statements in the May issue regarding McCarthy and so-called McCarthyism, and had directed the attention of your readers instead to the basic cause of all our troubles, which is to be found in the fact that believers for whom Christ prayed, and for whom Christ died, are not sanctified in the truth, as it is in Christ Jesus, and are not one in the love of God and in the acceptance of his way and work. In 2 Chronicles 7:14 we read: "If my people who are called by my name humble them-

selves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sins and heal their land." Our President is a man who feels the need of God, and of the wisdom, grace, and strength which God alone can give, and we, who are professed followers of Jesus Christ, need to see to it that we put and keep ourselves in that attitude before God whereby we may pray in his behalf, and in behalf of those associated with him in his great responsibility, the prayer of the righteous which has great power in its effects (James 5: 16).

JOHN E. GEIL

Granville, Ohio

TO THE EDITOR:

I read with great interest the articles in the May issue about the Minneapolis convention, and I wish I might have been there to catch the inspiration of it all. "High Hurdles at Evanston" I was exceedingly glad to see, and in its closing paragraph is a challenge to us Baptists which we must heed.

MRS. PRUDENCE C. WORLEY
Los Angeles, Calif.

TO THE EDITOR:

We were greatly impressed with the editorial "Storm Warnings in Spain and India," appearing in your April issue of MISSIONS. We would be very grateful for your permission to reprint this prominently in *Presbyterian Survey*.

WILLIAM THOMPSON
Richmond, Va.

TO THE EDITOR:

Enclosed please find check for two dollars. I would not know how to keep house without MISSIONS.

KATE M. FRENCH
Mansfield, Mass.

TO THE EDITOR:

MISSIONS is tops with me. We have copies for years and years filed up in the attic.

MRS. C. G. WHITE
Delaware, Ohio

September, 1954

DID YOU MEET THEM AT MINNEAPOLIS?



Some of your new missionaries who were trained at Berkeley.

EIGHTEEN BERKELEY STUDENTS and wives were presented as new Missionaries at Minneapolis last May.

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As I See It

By WILLIAM B. LIPPARD

RECENTLY, in *The New York Times*, I read a report from Moscow that the Russian Government had banned the sale of vodka at street-corner bars. Alcoholically, this famous Russian drink is fearfully potent. When I was in Soviet Russia before the war, these street-corner bars, similar to American soft-drink stands, were doing a huge business. They are known as *zabelgalovkas*, which *The New York Times* correspondent translated as "drink-and-run" establishments where a man could buy a quick shot of vodka and be on his way. Usually he had several shots. Drunkenness increased so alarmingly that the Government finally closed down on street-corner bars.

On the day before this news report was published, *The Times* had published a half-page advertisement that must have cost the advertiser a small fortune. With the finest, most alluring, and persuasive copy writing that advertising genius can produce, the American people were urged to buy and drink vodka. Apparently in this country there is now not enough beer, wine, gin, brandy, rum, whiskey, and what have you, so that to their own alcoholic debauchery the American people must now add the drinking of vodka! In Moscow the Communist Government curbs the consumption of vodka. In the United States the liquor traffic urges the American people to drink it.

With whipped-up hatred, propagandized hysteria, mass-produced antipathy, we deplore, condemn, damn, and curse everything associated with Communist Russia.

And woe to any man or woman, any preacher, editor, author, college professor, who today ventures to say or write one little, kind, objective word for anything Russian! But vodka! Ah, that is something else! Vodka can be advertised and promoted, and its consumption urged upon the American people without the slightest loss of prestige or social standing, and with no danger whatever of being smeared as subversive or condemned as Communist sympathizers. Could any contrast be more fantastic?

An American dime buys very little these days. In many New York restaurants the ten-cent cup of coffee is a fading memory. A dime will still dial a telephone, but it will not buy a bus ride. And it costs fifteen cents to be a human sardine on the New York subway. But in financing the United Nations a dime has immense purchasing power. The annual U. S. appropriation to the United Nations as the American share of its budget, payable out of your income tax, is \$13,765,290, or less than ten cents per person. *Less than one dime is all that it costs each American man, woman, and child to help operate the United Nations for one year!* It is a small price to pay for an organization that desperately seeks a practical alternative to war, and that offers a forum where all nations, large, small, satellite, independent, colonial, free, can voice their grievances for all the world to hear.

Unfortunately, some people, some organizations like the D.A.R., some newspapers, even a few

preachers, are carrying on an insidious campaign to undermine confidence in the United Nations. Some urge the United States to withdraw from it and to return to an impossible isolationism like that which followed the American refusal in 1920 to join the old League of Nations. Just what would all these people do with the ten cents they would save by American withdrawal? The United Nations is not perfect. For some of its defects, like the unrestricted veto, the United States Senate is in part responsible. The United Nations has made its share of errors. Yet today it remains humanity's best organized hope for world peace. *Less than ten cents per person per year is a cheap price to pay for that!* It would be well to remember that fact when your church on Sunday, October 24, joins with thousands of other churches in the annual observance of United Nations Day.

In her interesting newsletter, *Ecumenical Fellowship Notes*, which she edits for the Baptist Committee on Relations with Other Religious Bodies, Mrs. Anna Canada Swain cites a new argument for freedom of speech. She quotes the distinguished secretary general of the World Council of Churches, W. A. Visser 't Hooft, who said, "We believe in free speech because we are all sinful and stupid, and we need to be contradicted in order that we may not mistake our own voices for the voice of God."

We do not need to look very far to find people who seem to equate their own mutterings with the voice of God. In a few pulpits, in a few newspaper editorial chairs, among a few authors of magazine articles, and in legislative assemblies are men who speak like clanging cymbals, and who regard what they say or write as the expression of infallibility. These speakers and writers tolerate no disagreement. They regard all dissent as heretical or subversive. Truly they need the saving grace of freedom of speech, so that what they say or write may be contradicted, questioned, debated, doubted, challenged. Only by such processes can what is true be distinguished from what is false.

September, 1954

EDITORIALS

FOLLOWING a well-established custom, we are designating Sunday, October 10, as "MISSIONS Magazine Sunday," and are calling on our subscribers and friends to help make the day a successful one. As our readers already know, we are in a campaign to increase the circulation of MISSIONS to 75,000 over a three-year period, dated from January 1, 1954. We are happy to report that we are making steady progress toward reaching that goal. The total circulation of the magazine was 42,427 as of July 31, 1953; it was 46,665 as of July 31, 1954—a gain of 4,238 in one year. So we believe that the goal we have set is a realistic one, and we are confident that, with the help of our friends, we can reach it. To that end we are asking pastors, club managers, teachers, leaders, laymen, every friend of the magazine, to help us increase our subscription list by several thousands, on October 10. Our immediate goal is "10,000 More for '54." How many can we count on in your church? Turn to the inside back cover for further details, and then decide what you will do *personally* to help in this important missionary service. May we depend on you?

World Fellowship Offering For South India, Bengal-Orissa

PART OF THE PLAN for raising the Unified Budget for 1954-1955, as has been true now for several years, is a special offering—the World Fellowship Offering, to undergird all of our foreign-mission work, especially the work in one or more fields. Last year the field was the Philippines. The year before it was the Belgian Congo. This year there are two fields: South India and Bengal-Orissa. The offering also will help The Ministers and Missionaries Benefit Board provide for missionaries' disability benefits, retirement pensions, and widows' and children's allowances. The goal this year is \$400,000, which is not a

large amount in comparison with the appalling needs. Bengal-Orissa is one of our most difficult mission fields, and South India is one of the most fruitful. So, whichever way you look at the unfinished task, whether as a challenge or as an opportunity, the needs are great and urgent. As anyone who reads the daily papers is well aware, the battle for the heart and mind of India is now being waged to a decisive conclusion. On the one hand is communism, with its godless materialism and ruthlessness; on the other is democracy, linked with Christian institutions and ideals. This year's World Fellowship Offering will definitely add to the strength and vigor of the democratic, Christian forces. And you can have a part in it—every American Baptist can. As you drop your dollars into the offering plate on the Sunday which your church selects for that purpose, you will be casting your vote for a Christian advance, not only in India, but around the world.

Special Articles In This Issue

IN THIS ISSUE are two special articles planned as preparatory for the World Fellowship Offering. Under the title "Urgent Needs in South India," Marlin D. Farnum, secretary for the Belgian Congo, Europe, and South India, permits the missionaries to speak for themselves. Do not fail to read and ponder their thought-provoking and challenging words. Though each one quoted speaks in his own way, all have one thing in common—the urgent need for a spiritual revival, and the part that American Baptists can have in bringing it about. In a stirring article entitled "Along the Juggernaut Road," Clarence G. Vichert, our missionary at Jamshedpur, reveals some of the difficulties in doing missionary work in India today. "As Bengal and Orissa are religious centers

for Hinduism," he writes, "there has been strong opposition to the propagation of the Christian faith. Converts from Hinduism have to be prepared to face financial loss and social ostracism." So it is that our advance in Bengal-Orissa has been, and is, painfully slow. But missionaries are not easily discouraged. They continue to work, using whatever resources that are at hand, and keep on praying that God will open the hearts of people at home and cause them to be responsive to the command of Christ to make disciples of all nations.

Concerning Visas For Missionaries to India

IT IS NOW generally known that Christian foreign-mission groups, including those of American Baptists, have had difficulties recently in obtaining visas for missionaries to India. Facing this problem realistically, the Southern Asia committee of the division of foreign missions of the National Council of Churches, advises that these groups must not "give way to a mood of desperation, but should demonstrate patience and understanding" in their dealings with the Indian Government. For the most part, it appears that difficulties arise, not in the Central Government, but at local levels. So it is that Russell Stevenson, executive secretary of the Southern Asia committee of the N.C.C., declares: "Although the constitution of this new democratic republic [India] guarantees all religious groups the right freely to 'profess, practice and propagate' their faith, we need to recognize that India is subject to the same stresses and strains that affect us all today, in both East and West. The leaders of India face the immediate need of stabilizing the Central Government, of welding together in a common loyalty the various segments of the population, . . . There is, in many quarters, a prevailing mood of nationalism that is strongly religious in character. Some groups regard the work of the missionaries as a threat to the heritage and culture of Hinduism and therefore a threat to India herself. Also, there are Communists in India, who never cease to foment strife and dissatisfaction. They try to bring under suspicion all foreigners who come from non-Communist countries." Although Prime Minister Nehru has said that the un-

restricted entrance of foreigners might create political problems for the future, he has declared that Christianity is a respected religion in India, and that the good work of the missionaries in public health and education is appreciated there. Surely there is enough in the total picture to justify the admonition to patience and understanding. Meanwhile, let us hope that conditions soon will change for the better.

Reckoning Postponed In Unhappy Guatemala

OVERTHROW of the pro-Communist Arbenz regime in Guatemala is by no means a solution of the many problems that vex that unhappy land. It merely postpones the day of reckoning. When we consider that peasants, landless and poverty-stricken, comprise 90 per cent of the population, we know at least one reason why the Arbenz Government rose to power in the first place, and why another like it, or perhaps more Communist still, is likely to return unless the new government or its successor institutes reforms quickly enough and on a large enough scale. Communism breeds on discontent and poverty and human misery, whether in Guatemala or in any other land, and the one sure way to stop it is to make its wild promises of reform unnecessary—unnecessary because a free, democratic government has already brought the reforms about. There is no use fooling ourselves at that point. We can talk against communism, legislate against it, and investigate it all we please, but it will go on unchecked until we *do* something about it—until we actually produce the reforms that communism promises but never produces. So, comments *The New York Times*: "The final answer to communism in Guatemala is a genuinely liberal, democratic Government in Guatemala City." We trust that our State Department will see it exactly that way.

Catholic Pressure In the Philippines

ROMAN CATHOLIC pressure in the Philippines to keep Catholic young people from attending Protestant schools is a very real force, from which not only the students but also their families suffer. Early in June, the Philippine News Service issued in

the papers of Iloilo City and Roxas City reports of such action, together with responses from both Catholic and Protestant alumni of Central Philippine University. According to these newspaper reports, Catholic parents in the provinces of Romblon, Capiz, Antique, Iloilo, and Negros Occidental were threatened with excommunication by their respective parish priests should they send children to study at Central Philippine University. The Roman Catholic weekly *Veritas* declared that Central is not for Catholics; that, although there is no compulsion at the university to make any student adopt the Protestant faith, Roman Catholic students enrolled there are under Protestant indoctrination; that the Roman Catholic Church enjoins students, parents, and guardians that education cannot—and must not—be imbibed from Protestant schools. To these threats, alumni of Central Philippine University, Catholics and Protestants alike, reacted sharply. They described excommunication as “narrow-mindedness, curtailing the freedom of the individual to choose his religion or education. . . . Excommunication is not an act of God but of men, . . .” More than 2,300 students, most of whom are from Roman Catholic homes, are enrolled in the university.

N. E. A.'s Stand On Segregation

THE SUPREME COURT'S historic decision outlawing segregation in the public schools has, in the weeks that have passed since the decision was made, done more than declare that “separate educational facilities are inherently unequal.” It has caused most of the nation to realize how useless such undemocratic arrangements have been all the while. The nation's educators, as represented in the National Education Association, lost no time in aligning themselves with the court's decision. Indeed, at N. E. A.'s meeting in July, only the delegates from South Carolina and Mississippi voted in the negative when a strong segregation resolution reached the floor. Recognizing that “integration of all groups in our public schools is more than an idea”—that it is “a process which concerns every state and territory in our nation”—the association urged that “all citizens approach this matter . . . with the spirit of fair play and

good will which has always been an outstanding characteristic of the American people.” The resolution also expressed the conviction that “all problems of integration in our schools are capable of solution by citizens of intelligence, saneness, and reasonableness, working together in the interests of national unity for the common good of all.” There, apparently, is a lesson in democracy that some Americans still have to learn. For the sake of our nation's influence abroad, if for no other reason, we trust that they will learn it soon.

Strong Support From Southern Baptists

WITH FEWER than 100 out of some 10,000 messengers in attendance at their annual meeting in St. Louis, Southern Baptists adopted a strong resolution approving the Supreme Court's ruling on segregation in the public schools. Because the high court's decision is “in harmony with the constitutional guarantee of equal freedom to all its citizens and with the Christian principles of equal justice and love of all men,” the resolution urged that Southern Baptists and all other Christians “conduct themselves in this period of adjustment in the spirit of Christ; that we pray that God may guide us in our thinking and our attitudes to the end that we may help and not hinder the progress of justice and brotherly love; that we may exercise patience and good will in the discussions that must take place, and give a good testimony to the meaning of Christian faith and discipleship.” Baptist state papers were alert to the new era weeks before this resolution was passed. Said *Religious Herald*, Virginia: “Jesus set the pattern of conduct for his disciples with the brief command, ‘Thou shalt love thy neighbor as thyself. . . .’ In these simple but profound words he gave the formula which can resolve all problems arising in human relations—including segregation.” Mindful that “revolutionary changes do not always come to pass without some opposition,” *The Alabama Baptist* urged “all our people to be prayerful, sane, and Christian in facing this new situation.” A prophetic note appeared in *The Christian Index*, Georgia: “If we rise to the challenge, the future will look back into our present as one of Christianity's finest years.”

End of an Era

WHAT will Evanston do with its central theme, "Christ—The Hope of the World"? Will it be content with an other-worldly view of these exalted words, or will it come to grips with their relevance for the world in which we live? Will its chief interest be in some far-off consummation of things, or in a hopeful word for us—now?

As we go to press, these are some of the questions about the Second Assembly of the World Council of Churches at Evanston, Ill., August 15–31, that many Christians would like to have answered. When these lines appear in print, the answers already will have been given, but at this particular moment, when Evanston is still in the future, the questions we have raised are alive with interest, and will continue to be so, regardless of the Evanston answers.

One of six ecumenical surveys published as preparatory material for Evanston has to do with "Social Questions—The Responsible Society in a World Perspective." It begins by pointing out a basic assumption of the advisory commission appointed to define the meaning of the central theme—the assumption, which should be clear enough to anyone, that "the Christian must be concerned not only with the hope of ultimate redemption but also with the hope for a better society within history." As we noted in May ("High Hurdles at Evanston"), the commission stated in its First Report:

"It is the task of the church to show how the lordship of Christ as the hope of the world is meaningfully related to every aspect of the world situation and the human predicament. . . . To the hungry and the poor, to those in bondage and social disorder, the church must be the servant of that Lord who healed all manner of diseases and proclaimed liberty to the captives. As Christians we must support every effort of peoples and individuals to still their hunger, to gain the respect of their fellow men, and to achieve the full stature of their manhood. . . ."

Despite the crystal clarity of these words, however, there has been a growing uneasi-

ness, whether well founded or not, that the discussions at Evanston might take an entirely different course, perhaps following the basic unreason of large segments of neo-orthodox theology. In that event, the hope expressed would be postponed to some far-off future, leaving little or none for our present world. It would be the hope of the hopeless in a world swirling to its doom.

The survey that we are considering, however, blazes a trail which, it is devoutly to be hoped, Evanston will choose to follow. It declares, by way of stating its central thesis, that "one social era is passing and a new one is being born," with the result that there are "radically new tasks and opportunities for Christian witness and service." Christian social responsibility must, therefore, be seen against the background of social change—change that must be measured in terms of a vast world upheaval: old ways of thinking, old patterns of life broken up, and new ways and patterns coming into effect.

There have been changes, too, in ways of viewing the Christian social responsibility.

First: Rapidly declining is the *laissez-faire* idea that economic activities should be regarded as autonomous, as being independent of the total demands of society and of ethics. The tendency now is to think in terms of people and of their basic rights as citizens. It is the responsibility of the democratic state to provide for its citizens safeguards against unemployment, sickness, and old age, and so to use national resources as to maintain work for all and insure a fair distribution of income. In a word, production is not an end in itself, but rather a means of serving man.

Second: Widely rejected is the theory that socialization of property would inevitably solve all problems. The new emphasis is on preserving the creative freedom of the individual, the responsible use of power in the modern state, and the need for a new theory of the place of man in society. The survey sees these changes as offering a new opportunity to confront socialist groups with the Christian understanding of man and society,

"provided Christians can translate their insights into language of social and political thought and action."

Third: Neither the decline of *laissez-faire* capitalism nor the rejection of Marxist socialism, however, means the end of the need for social change. "On the contrary," the survey declares, "there is at present a desire for fundamental change in social conditions which is deeper and more far-reaching than at any previous moment in world history." The struggle for justice in Europe, Asia, Africa, and South America; the increasing recognition that somehow the peoples of the earth must learn to live together; the growing awareness that what deeply concerns one area of the earth concerns all other areas—these considerations show how broad and how deep the desire for social change has become in our day. So the time has come for social action on a world scale, because the struggle for a new society is worldwide. The distinction between "missions" and "social action," bad enough in Christian social thinking in former days, is absolutely intolerable today. With all possible speed, Christian thinking must proceed on the New Testament insight that the gospel is for the whole man in the whole society in the whole world.

Fourth: More widely accepted than ever before is the conviction that Christians ought to be concerned with social issues, and that the guidance of Christian thinking in relation to these issues should be one of the central interests of the church. "More and more today," the survey declares, "the argument on the social witness of the church is not, as in the past, *whether* the church has a responsibility in society, but *what* precisely that responsibility is, and *how* it can best be realized." This statement is made despite the fact that reports from certain countries indicate "widespread apathy toward social questions."

Now, our one and only concern at this point is the approach of Evanston to these questions. Will it be clear at the outset that the persons who participate in the deliberations of the assembly are aware of the issues and

have a burning concern for them? Will it be made explicit that the church's responsibility goes far beyond what is generally termed "the spiritual life of her members," or "ecclesiastical matters," to the basic concerns and interests of men in a revolutionary age? In short, will Evanston offer a word of hope for *this* world, or will it merely talk about hope for *another* world?

As the survey reminds us, three great ecumenical conferences—Stockholm (1925), Oxford (1937), and Section III of the First Assembly of the World Council of Churches, Amsterdam (1948)—all emphasized two fundamental points regarding the Christian attitude toward society. (1) Christians must work for social justice. (2) No particular political or economic system can be identified with the will of God or equated with the kingdom of God. Will Evanston give a similar witness? Will it go even further in spelling out ways in which Christians may work for social justice?

■

In raising these questions, let no one think even for a moment that we are straying from the central issues of the gospel. On the contrary, these *are* the central issues. The gospel is concerned with life—all of it, and these are the issues of life. Jesus, we recall, when he saw the multitudes, was moved with compassion, because they were distressed and scattered as sheep without a shepherd. He ministered to men's tired, diseased, and crippled bodies quite as readily as he did to their sin-laden souls. He came, he declared, that men might have life, and have it in abundance. And Jesus never divided life into compartments as we are in the habit of doing. He ministered to man's total needs.

No, we are not off the main track in insisting that the Christian church has a redemptive responsibility toward society. Whatever concerns man should concern the church. And so the church must get under the burden of two-thirds of the world's peoples today, and help to create a social order which affords man both the security and the freedom for responsible living.

Along the Juggernaut Road

On one of our most difficult foreign-mission fields is evidence of a spiritual awakening, in which every American Baptist may have a part

By CLARENCE G. VICHERT

WHAT is a mission field? It is a geographical area, perhaps next door, perhaps ten thousand miles away. It is a pattern of churches, schools, and medical centers woven into society to complete God's design. It is a list of those whose names have been written in the Lamb's Book of Life, and a record of those who still walk in darkness. Above all, a mission field is a land of promise; for it has been foretold that its people "shall see the glory of the Lord, the majesty of our God."

The first church in the Bengal-Orissa Mission was organized in Balasore in 1838. Since that day the history of this mission has been, in part, the history of a road, the Juggernaut Road that runs from Calcutta to the sacred city of Puri. Early Baptist missionaries began their ministry by preaching to pilgrims who were traveling this road as worshipers of Juggernaut (Vishnu). Jeremiah Phillips wrote home in 1841 that, in one day, seventeen thousand pilgrims passed his door. Today the pilgrims ride third class on the trains, but they still go through Khargpur, Nekurseni, Jaleswar, and Balasore.

The history of this mission has been, in part, the history of a river, the Subarnarekha. This river divides our field, and its rise and fall brings abundance and scarcity. When the river is in flood, our communication lines are cut and our village churches isolated. In the dry season we cross the river at will and our evangelistic tours can proceed unhampered. It is in this river that local Hindus purify themselves and local Christians are baptized.

The history of this mission has been, in part, the history of the monsoon rains. Their coming has enriched the fields and strengthened our churches. Their failure has, more than once, decimated our people and left us with destitute children to care for in our orphanages and schools. The mission station at Hatigarh was opened as a place of shelter for

famine orphans and as a refuge for victims of persecution.

The Bengal-Orissa field has never been an easy field on which to proclaim the gospel. Last century tropical diseases, with annoying regularity, swept away missionary and convert alike. The average length of service for missionaries was nine years eight months for men and six years eight months for women. Preventive medicine has increased the average life expectancy, but cholera and smallpox are still endemic, and malaria, filaria, leprosy, and yaws are common.

The land is so poor that only one crop a year is grown. The per capita income is the equivalent of \$10 to \$12 a year. The poverty of the village people deadens their initiative, keeps their children out of school, and sends the infant mortality rate up to 160 per 1,000 (government figure for all of India).

As Bengal and Orissa are religious centers for Hinduism, there has been strong opposition to the propagation of the Christian faith. Converts from Hinduism have to be prepared to face financial loss and social ostracism.

Mission work is further complicated by having on one field a variety of racial groups with different languages. There is no one language common to all. To speak without an interpreter in all our churches, one would need to know Oriya, Bengali, Santali, Hindi, Telugu, and English. Religious faiths include Hinduism, Islam, Zoroastrianism, and Animism.

The growth of the Christian church has been slow. In the period between 1838 and 1850 the Balasore church gained eight members. In 1888 it had two hundred, and today it has a few over three hundred. These figures are indicative of the situation on the field as a whole. There have been no mass movements. Statistically speaking, this field has been regarded as the least fruitful of our

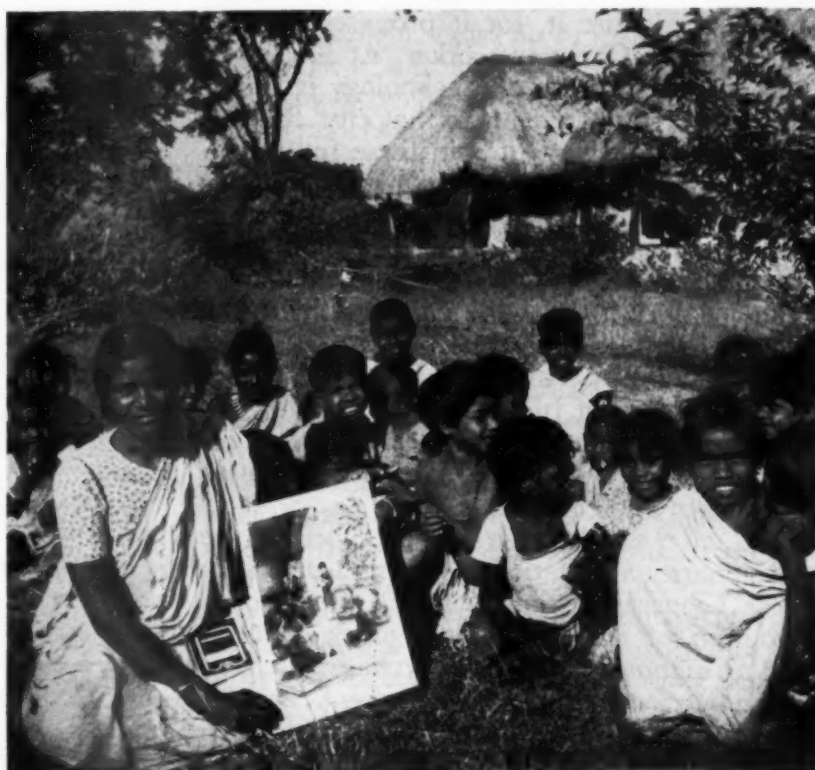
major mission areas. In 1855 one of our early missionaries wrote, "We are deeply humbled before God in view of the fact that, surrounded by thousands of benighted idolaters, we have seen almost none of them turning to God during the year now closing." In the figures for 1952 we find that reports from forty-seven churches on this field show only twenty-six conversions of non-Christians.

Our church membership in a field of 6,500,000 people is less than 4,000. On the basis of statistics, the Bengal-Orissa Mission is an example of a sower sowing seed on rocky soil. But even on rocky ground not all seed is wasted. Here and there a seed takes root, grows, and bears fruit. Recently one of our missionaries said, "This is the happiest day of my life." Asked why, she replied, "This morning was baptized the first convert from the village of Talapada." For twenty years this man had been interested in the Christian faith, but it was not until this year that he came to the place where he was willing to face the opposition which a definite decision would involve. One convert, but on his return to his village he will become a witness for his faith, and by his life bring others to Christ.

Last year, in an iron workers' village of fifteen families, Guru Prasad Senapati was baptized. Long ago, H. I. Frost had given him a tract. Through the years the message of that tract had lain dormant in Senapati's heart. When an evangelist came with the good news of the kingdom, Senapati was ready.



A Santal pastor and his family—visible evidence of the transforming power of the gospel in India



Bible woman with a group of children at Hatigarh. Here is Christian teaching at India's grassroots

H. Howson, new missionary, conducted his first communion service in Oriya in Senapati's home. After the service, Mr. Senapati called in his neighbors, opened his Bible, and, with biblical references, explained to them why he had become a Christian. Today, one man testifies to his faith; tomorrow, the entire village may be Christian.

For the first time in years there is evidence of a spiritual awakening in Bengal-Orissa. In Ujurda, formerly a village of *dacoits* ("robbers"), seven were baptized in December, and six in January. On the Dampara field, A. L. Sanford reports over a hundred inquirers. At the technical school in Balasore the students have asked permission to conduct evangelistic services in the villages. W. C. Osgood states that the demand for Christian literature is greater than ever before. Elsie Kittlitz has requested additional accommodation for her students, as her school hostel is full to overflowing with Christian girls. At Jamshedpur the Emmanuel Baptist Church is erecting a new building to minister to its growing membership.

One of the most neglected areas of our field has been the industrial area. But we can no longer ignore it, for it promises rich returns to the Christian worker. At Khargpur the Indian Institute of Technology is bringing hundreds of students to that city. Baptists have an opportunity to win these future scientists of India to Christ. In the steel center of Jamshedpur the city is growing at the rate of five thousand a year. The city church must be prepared, not only to look after the Christians who come from the villages, but to extend its services to the non-Christian industrial community. An Indian leader has said, "The majority of Indians live in villages, but the welfare of the villages depends upon industry." Our mission program must include both town and country.

To enter the doors which are opening the missionaries and national leaders, working in close cooperation, have drafted plans for a program of advance. These plans include:

1. *Combined medical and evangelistic centers in strategic villages.* At present, Bengal-Orissa does not have a mission hospital or a resident doctor. Medical aid, in the past, has been received at the urban centers, at the railway hospital at Khargpur, at the Tata

Main Hospital at Jamshedpur, and at government hospitals and clinics. The Christians in the villages and their non-Christian neighbors have had to travel long distances for adequate medical aid, or do without it.

This year, for the first time, the Bengal-Orissa Mission has definite hope of beginning a medical program for the villages. A missionary doctor and a missionary nurse are expected to arrive on the field this fall. Arrangements are being made to have an Indian nurse and an Indian Bible woman resident in those villages where clinics are to be opened. The missionaries will be mobile and travel from clinic to clinic, so that the country people will find healing for body and soul as near their homes as the village well.

2. *Revision of our educational program.* As with our medical program, it is necessary to take what we have to the villages. The literacy rate for Orissa is 10.9 per cent. It is a question, not only of providing schools for children, but also of educating their parents. One of our most urgent needs is a plan for mass education which could be applied in the villages at a nominal cost.



Three girls who grew up in our orphanage at Bhimpore. (Two are Christians, and one is a Hindu)

Another challenge in the field of education is the harmonizing of school curricula with the facts of village life. It has been the unfortunate experience in both mission and government schools that the more education a student has the less likely he is to return to a rural environment. The villages of India contain 87 per cent of India's people, and it is these people who are in the greatest need of trained leadership. In the revision of our schools' curricula we shall stress agriculture and hand crafts in the hope that the students from the villages may not only learn manual skills, but also acquire an interest in returning to their homes to work for village welfare.

The Christian atmosphere in our schools has varied from station to station. The girls' schools have a better record in this respect than the boys' schools, because the girls' schools have usually had missionaries giving full time to school work. It is difficult to get Christian teachers, and it is even more difficult to maintain a student body which is predominantly Christian. Since we cannot close our schools to non-Christian applicants, a situation may arise, as in the Balasore Boys'



This Hindu girl and her baby sister are on their way to a Christian Sunday school in Bengal-Orissa

High School, where the non-Christian students outnumber the Christian 316 to 36. It has been suggested that limiting our high schools to two, one in each end of the field, and making them co-educational, may help to solve our problem of keeping our schools Christian. With fewer schools we could concentrate our Christian teachers and Christian students.

3. *A literature program.* Our needs in literature are complex because of language differences and varying standards of literacy. We must appeal to the Hindu pundit and the village farmer. We must make available, not only Gospel portions, but also Bible-study courses, hymn books, tracts, wall posters, and Christian periodicals. A literature program means more than writing and translation work. Material must be printed, distributed, and read. We are asking that a national Christian leader be employed to give full time to the supervision of our literature program for Bengal-Orissa.

4. *A lay leadership training program.* A lack of trained pastors, combined with inadequate funds, has made necessary circuit pastorates, where one pastor is responsible for two or more churches. This type of pastorate, to be successful, must be supplemented with the service of a trained laity. For the next five years the Bengal-Orissa Mission plans to ask two experienced Christian leaders to devote all of their time to the organization and supervision of lay training at the village level.

5. *Scholarships for advanced training.* If we are to take advantage of our opportunities we must have leaders who have been trained for specific tasks. We cannot implement a program for the villages without workers who have had instruction in rural needs. Nor can we adequately minister to the industrial areas unless we have leaders who have had experience in industry. The use of audio-visual aids and the development of modern techniques in agriculture, public health, family counseling, and other forms of welfare work necessitate a trained leadership. There are schools and institutions in India to which we can send our young people for this type of training. If financial help for scholarships comes from American Baptists, we shall be able to staff our field with consecrated leaders whose acquired skills will match the demands of modern India.



Behind this orphan boy is a tree under which first Bhimpore missionaries camped a hundred years ago

6. *The development of Christian centers in industrial areas.* The most satisfactory welfare programs in industrial areas are those which are independent of the control of industry. The workers, in their leisure time, want to be free of the controls of management. A Christian center can become a haven for the worker. It can furnish him with wholesome recreation, educational facilities, counseling, good fellowship, and spiritual guidance. When John Marsh, director of the Industrial Welfare Society, London, visited the Tata Steel Works, he was overwhelmed with requests for interviews from the workers. Most of the interviews were connected with the personal problems of the workers, and often not directly related to their work. As a result of this experience Mr. Marsh said that, in his opinion, a mission could best serve Indian industry by making available Christian counselors who, by their understanding and concern, would reflect the love of God for all his children.

7. *Evangelistic outreach.* There are vast areas on our field which have not been touched by the gospel. We must reach out to

those who have not heard. We are happy to report that the work on the Kora field is to be strengthened by the erection of a Christian center at Nekurseni. As rapidly as funds and personnel become available, we shall extend our outreach until there is no village where Christ's voice is not heard.

The magnitude of our task can be seen by comparing past achievements with ultimate objectives. In the Balasore district we average one church to every 320 villages. In the Midnapore area, at the other end of the field, we have one church to every 390 villages. In one of our oldest stations, Hatigarh, there is only one Christian to every 721 non-Christians. It has been estimated that there are over twenty thousand villages on our field which have not yet heard the gospel.

The Bengal-Orissa Mission! What is it in this year 1954? It is the soft "tch" of a Santal greeting, and the deafening din of the Tisco blooming mill. It is the Howrah passenger changing locomotives at Khargpur, and the bullock carts returning to Bhimpore at "cow-dust time." It is a tribesman with an arrow through his chest, and a polio patient in an iron lung at the Tata hospital. It is a scientific congress at Jamshedpur, and a secret meeting of exorcists at Salagodua.

What is the Bengal-Orissa Mission? It is the labor organizer calling a strike, and the country evangelist telling the villagers where their peace lies. It is the dealer on the black market undermining his Government, and the Indian Christian, who, for forty-nine years, has tended the grave of the missionary who baptized him. It is the leper in the bazaar begging for rice, and the leper in the church at Hatigarh giving his tithe on the Day of Sacrifice.

On the pulpit of the church at Hatigarh are these words: "AWAKE, O NORTH WIND; AND COME, THOU SOUTH." Is this quotation from the Song of Solomon a parable of our work in Bengal-Orissa, where both north and south winds blow the fragrance of spices over the countryside? The spices of the gospel are in our gardens, but the winds have not yet wafted them out to the millions who are our neighbors. "Awake, O north wind; and come, thou south," that Christ's name, "like sweet perfume," shall rise above the towns and villages of ancient India.

Urgent Needs in South India

Asked to state their most urgent needs, opportunities, challenges, the missionaries said—well, read and see!

By MARLIN D. FARNUM

AS I WRITE this article, there lies before me a folder of letters from members of our South India Mission. I wish that each one could be printed verbatim in this issue of *MISSIONS*, for they reveal so clearly the depth of consecration, the Christlike concern for men and women, and the eagerness to be channels of God's salvation through Jesus Christ that impelled these missionaries to undertake Christian service in India.

Why do I have these letters? As one of the foreign secretaries related to the outreach of American Baptist churches to India, I was asked by the editor of *MISSIONS* to prepare a statement outlining some of the pressing needs in the Telugu area which could be met with funds contributed through the 1954 World Fellowship Offering. Having been in South India recently, I, of course, had some very definite ideas of my own. But I readily accepted the suggestion that the missionaries be given an opportunity to express themselves on the subject. Hence this request was made of them: "Please write me an airgraph letter of one hundred words in which you set forth

what you consider the most urgent need—opportunity—challenge—as we seek to cooperate with our Telugu brethren in winning men and women to Jesus Christ."

How grateful I am to the missionaries for their ready cooperation! Their extremely busy daily schedules do not permit much time for letter writing; but they were generous in their response to my request. And few, if any, of the replies were limited to one hundred words!

As the replies came in, there was a uniform note running through all of them. A request for large sums of money? New missionary recruits? Such were asked for, but the consistently recurring expression of need was for a spiritual awakening.

Here is a statement by a missionary doctor whose need for additional hospital equipment is acute: "These few words I hope you will understand I am writing because of deep conviction. Knowing many needs, I did much praying and thinking before putting anything down on paper. More money, more institutions, more missionary recruits! No, no one

Villagers come out in large numbers to greet Missionary M. T. Ray and his dependable jeep. The jeep takes him out where the people greatly need his services





Douglas Kelly and family. Mr. Kelly, a government official, heads the Telugu Baptist Convention

of these is the primary need here. The Holy Spirit filling with power Christian nationals and missionaries is the greatest of all needs. One Hindu has said that Hinduism provides no power to transform lives. Even one Christ-transformed life lived out in a village has a drawing power for Christianity."

Another writes: "I feel that our most urgent need is spiritual resources deep enough to enable us to catch a vision of, and to take advantage of, the great opportunities opening up before us. The outstanding opportunity seems to me to be work among Sudras and other caste people who are searching for a 'way' as never before. As for the challenge: I believe that every individual Christian should be challenged to strengthen his own personal religious experience, so that he becomes active in the spontaneous expansion of the church—firebrands, if you will, from which others catch on fire because they see the flames of Christ's love burning brightly within." This is from a missionary related to a school which desperately needs new dormitories for the students.

As I read these statements and many others in similar vein, I recognized again what I have always known: our "ambassadors of reconciliation" do not think of church and school buildings or of hospitals and "programs" of one sort and another as ends in



Boys and young men at the 1953 Christmas service, Nellore. They were housed in a temporary building

themselves, but as means for expressing the saving love of Jesus Christ.

Much emphasis is placed on the need for development of leadership, both lay and pastoral. American Baptists are well familiar with the fact that the preaching of the gospel in the area of the "Lone Star Mission" has met with great success, as judged by statistics: over four hundred churches today and more than 120,000 church members. We also recall that this is the area of the "mass movement" to Christianity, but do not always recognize that such a movement is attended by problems, not the least of which is that of adequately nurturing the individual converts to the full meaning of their new-found faith.

Another problem, not unrelated to this, is that of maintaining in the second and third generation the same enthusiastic, captivating Christian passion as characterized the first generation. This is especially true in India, where traditionally one's religious affiliation has been largely determined by the religious community into which one is born. Thus one of the missionaries writes: "To me, the young people of India need us most. Those born into Christian families are called Christians even though they may not know Christ through personal faith and experience. For them the temptations are great. In our nurses' training school we have about fifty young



Preaching at the Markapur Association annual meeting. Interested caste people are in the background

students. Regular Bible classes reveal great depths of longing for knowledge of God which they do not have. They need and want teaching!"

With this same need in mind, a missionary with long experience in South India, observes: "I feel that we need to train *all* Christian children in Christian living and service, and then pick the best of that group for special training in the various institutes and institutions in India and the West. This year progress has been made. The whole mission is now called upon to start Christian Endeavor Societies, and in our mission-wide crusade meetings every station is to be introduced to the Christian Endeavor Training Course."

A first-term missionary senses the same need when he writes: "In today's situation, it is of the utmost importance to get into the hands of Indian Christian pastors and leaders all the best 'tools' for evangelism. I firmly believe that furnishing these evangelism materials and providing leadership training courses for Indian leaders are of first importance. I have in mind especially visual-aid materials and printed matter. Of special value to our young people this past year has been the translation into Telugu of the book *"The New Life,"* by Gordon Schroeder and Allan Knight. Thousands of copies of this book ought to be printed for this field alone."



Most of the babies of India are not so fortunate as this little patient in our hospital at Ongole

For the development of leaders, technically trained, great stress is placed on strengthening the Baptist student-center program at Andhra Christian College and further undergirding the seminary at Ramapatnam. The new, independent India requires the service of well trained and deeply consecrated Christian young men and women.

A further need and challenge reiterated in these missionary letters is that of presenting the claims of the gospel to the caste people. Since the beginning of Christian activity in the Telugu area, it has been the non-caste group who have made the greatest response. Now, however, there appears to be an awakening among caste people. One missionary writes: "In the hundred years since the first prayer meeting on Prayer Meeting Hill, there has been among the outcastes a mass movement into the churches. During the hundred years ahead, there could well be another mass movement, but this time among the Sudras. Over a period of years they have shown a decided interest in Christianity in many ways: their attendance at Christian meetings, their friendliness, their purchase of Bibles and other Christian literature. Here and there, a few have accepted Christ as Lord and Savior. At present, however, we do not have the personnel—missionary or Indian—to meet the challenge of such a movement."

Another missionary sees the gospel as the only adequate power to overcome the barriers of caste. "The Government of India is making strong efforts to rid the country of caste; but no amount of education, no amount of social service will ever dig out the root of caste. These things can dress the wound, but never heal it; for, basically, caste is a religious concept and must be dealt with from a spiritual point of view. There is, after all, only one way to become rid of caste, and that is the way of Christ; for all who come to him must pass through the one gate of humility, so that all will stand before him as equals, where there is no line of caste."

Spiritual awakening, leadership development, evangelistic outreach, and ministry in the name of the Great Physician. A medical missionary begins his letter: "Most of all India needs Christ." He continues: "One of the most effective ways of presenting Christ in action and word to people of all walks of life is through the Christian ministry of healing and health. Our medical school is training doctors, nurses, compounders, and laboratory and X-ray technicians to be active and compassionate, sharing their faith with their work, all over India."

Another doctor declares that "medical missions have always made their greatest contribution when pioneering in fields of effort

previously neglected." For example, he cites leprosy, tuberculosis, and training of nurses. Continuing, he states that "the most neglected and needy area now is in the villages. Rural health and preventive medicines are the challenge of today. As the income from such ministry is little or nothing, a considerable financial outlay is necessary. As effective rural medicine is dependent upon a central hospital with modern facilities and trained personnel, existing hospitals must be maintained and strengthened. Furthermore, only work of a high order, from the twofold aspect of compassion and professional efficiency, can meet the demands of Christian medical work. This all means more and better doctors, nurses and other trained workers, whether foreign or national, and sufficient financial resources."

Typical of the spirit in which the missionary doctors and nurses carry on is this quotation from a nurse's letter: "It is midnight and I have just returned from the operating room, where I assisted by giving the anesthetic while the doctor did some plastic surgery on a little child's face. The child, three years of age, had been bitten badly by a dog. The opportunities for service are so many that the days are not long enough. I find the most satisfying part of the work in the opportunities to give personal witness of what Christ can do to help the patients in whatever their prob-



This former convict, who was converted while in prison, is now an active lay-preacher, S. India



Young people, expressing their joy by dancing, as they escort Missionary M. T. Ray to village church

lems might be. If I had to choose again my lifework I would not make any different choice." And she speaks out of experience, since she is well along toward retirement.

Perhaps now you understand why at the beginning of this article I expressed the wish that it were possible to print all the missionaries' letters in full. You would catch more of their dedication and sense of challenge as they devotedly address themselves to the ministry of reconciliation through these means, and also through the fields of education, literacy and literature, Christian home and family life, Christian stewardship, special work for women and girls, youth retreats, Bible correspondence courses, and newspaper evangelism.

Here, then, are the needs and opportunities in South India in which American Baptists are afforded the privilege of participating through their contributions to the World Fellowship Offering.

To what end? To such an end as is told by one missionary in his letter to me: "A young Moslem convert has appeared. Other missionaries, chiefly Dr. Stanley Jones, were influential in his conversion, but he has often been with me and we have consulted together. He is a junior in college, son of a very wealthy Moslem executive under the Hyderabad Government. As a strategy or tact he has not taken

baptism, as that would utterly break the bonds of his family and people. But he is living within his family and community a brilliantly radiant Christian life, with a bold Christian testimony. He came to me today challenged, not alarmed, by the threat of communism and its bid for power in Hyderabad. He said the only answer to communism is Christianity. He had organized a band of some thirty or more Hindu and Moslem college students to distribute Christian tracts. Taking about fifteen thousand leaflets, he and his companions are distributing them on the streets. They stood before the exits of the industrial exhibit till near midnight last night handing out tracts. Said he, with flaming eagerness, 'We can win Hyderabad for Christ; the Moslems too; and, if Hyderabad, India also!'"

There you have it. It is to that end that American Baptist churches will participate in the World Fellowship Offering this fall. We want to win "Hyderabad for Christ; the Moslems too; and, if Hyderabad, India also!" By giving of our means, our prayers, and ourselves, we shall have a part in bringing to South India the great spiritual advance for which our missionaries are praying. And in so doing we shall be obedient to the command of Christ to make disciples of all the nations. Will our response be equal to the opportunity?



Pastors and teachers at meeting of Telugu Baptist Convention. Missionary J. C. Martin stands in rear



Community served by a Christian center, which is maintained by Telugu Baptist Women's Convention

Frontiers at Our Own Doorsteps

Not all frontiers of the kingdom of God are at the ends of the earth; many are at our own doorsteps

By WERNER G. KEUCHER

WHEN an American Baptist thinks of missions, he usually thinks of the more-distant frontiers of the kingdom of God on earth. If asked the reason, he would generally quote Matthew's version of the Great Commission: "Go, therefore, and make disciples of all nations."

Our current Churches for New Frontiers campaign is, however, reminding us that all of the frontiers of the kingdom are not at the ends of the earth. Many of them are at our own doorsteps or in our own backyard. The annual report for 1953 of our two Home Mission Societies warns us that the number of unchurched will continue to be appalling because of the population increase of almost 7,000 daily, the unusual mobility of our people to mushrooming communities, and the continuation of the cold war. The report concurs in the statement of one who wrote that "we are no longer the Christian West but a mission field ripe for harvest."

What is more, there is another version of the Great Commission in the Book of Acts to reveal Christ's concern for those millions who, though nearer to us geographically, are just as far away from his mercy and love as those in the isles of the ocean: "You shall be my witnesses in Jerusalem and in all Judea and in Samaria and to the ends of the earth."

The gospel of Jesus Christ deals with the primacy of missions. In the gospel there is no tension between the foreign and home phases of Christian missions, for the Christian mission is one in the will of God. There is no competition among the parts of the whole and there can be no favoritism to any part in a perfect obedience to the love of God, who would that all people might come to a knowledge of his truth and mercy and purpose for them as revealed through Jesus Christ.

The Christian mission is one because its parts are inseparably united by the logic of consistency. What Christians do, or do not do,

in the area of race relations in their home town will have a direct bearing on what their brother Christians will be able to accomplish in the area of brotherhood in Africa or India or Japan. What we do as American Baptists in home missions speaks so loudly that the people in our foreign-mission posts cannot hear what our missionaries there are saying. Our churches dare not lag behind our Supreme Court's decisions in this realm.

The Christian mission is also one because we are commanded to carry out its parts simultaneously. We are not to wait until we have evangelized every person in the Jerusalem of our time before we take the Good News to other frontiers. We are not to wait until we have erased every injustice and inequity in our Samarias and Judeas before we witness to the justice and equity of Christ's kingdom to others. Likewise, we cannot think that we are obeying Christ's command by bearing his gospel to distant points while we are doing nothing, or next to nothing, to share it at home. It will not please God for us to win another nation to Christ at the expense of becoming castaways by losing our own.

Fortunately, it is not a case of either-or. Under God, when we are faithful American Baptists, we witness for him at home and at the ends of the earth at the same time. We can give thanks for the devotion and the zeal and the high loyalty of our brother American Baptists who are serving Jesus Christ on distant frontiers. And we can give thanks for the ministry of other American Baptists who, equally devoted and equally zealous and with a loyalty equally high, are serving him in the home missions of the American Baptist Convention.

The story of Christian missions is a story of great achievement and a story of even greater needs. The achievement is being won by carrying the light to the darkness of cities—"cities without souls"—teeming with men and

women and young people with souls. The light is shining in that darkness today, and the darkness will not be able to overcome it, because of the power of Jesus Christ in the American Baptist Christian centers, juvenile-protection programs, Christian ministry to service personnel, centers for other nationalities, and the program of Christian friendliness.

For the past seventy-three years the Baptist Missionary Training School has had a vital part in that story. Since 1881, when it was founded under the auspices of the Woman's American Baptist Home Mission Society, B.M.T.S. has been training women for full-time Christian work. More than 1,400 persons have received this training. Of these, 557 have become home missionaries, 123 have become foreign missionaries or the wives of foreign missionaries, 75 have become directors of Christian education, 34 have become ministers' wives, 27 have become denominational and interdenominational workers, 17 entered the field of weekday religious education, and the remaining hundreds have ministered to the cause of Christ in a multitude of other ways.

Many of the graduates of B.M.T.S. have risen to distinguished positions in the service of Christ. Mrs. J. C. Killian, immediate past second vice-president of the American Baptist Convention, is an alumna of this school, as is her successor in that high office, Mrs. Helen Tate D'Aboy. Pearl Rosser, director of audio-visual and radio education of the National Council of the Churches of Christ, and Helen Schmitz, director of public relations of the Woman's American Baptist Home Mission Society, are shining stars of the alumnae. So is Isabel Crawford, who was the first woman missionary to the American Indians.

Equally distinguished in faithful and devoted service to the kingdom of God—though perhaps in places less known—are hundreds of other alumnae. Typical of these are Rosalie Olson, with forty years of quiet and cheerful duty to her Lord in the Navy of the United States, in Weirton, W. Va., in Kodiak, Alaska, and at B.M.T.S.; Emma Kose Kampfner, with fifty years of service, first as a missionary in Assam until her husband's death, then as head of Aiken Institute (Christian Center) in Chicago, now retired; and Ina E. Burton, also



Dorothy M. Lincoln (right) faithfully trains student nurses, Hospital Bautista, Managua, Nicaragua



In a timely ministry of Christian friendliness, Lina Lehtonen knocks at trailer door in Minnesota

with fifty years of service as a teacher of Negroes and Indians, as organizational and promotional secretary for the Woman's American Baptist Home Mission Society, and following her retirement as pastor of the Baptist Church of Lake Geneva and director of the summer missionary exhibit at Green Lake. These and their sister alumnae of the school are joyfully giving what they are and what they have wherever they happen to be because they know that no area of work in Christ's kingdom is more strategic or more important than any other.

It has been pointed out that of the 123 women listed as missionary appointees of the Woman's American Baptist Home Mission Society in the 1953 American Baptist Convention Directory, 63 attended B.M.T.S. This means that more than 50 per cent of the women appointees are graduates of this professional training college. Of the 45 women listed as missionary appointees of the American Baptist Home Mission Society, 9 are alumnae of B.M.T.S. This means that of the 168 women missionaries of the two home mission societies, 72 received their training at B.M.T.S., almost 50 per cent of the total.

Counting all women missionaries of the American Baptist Convention, both home and foreign, the total is 304, of whom 93 are alumnae of B.M.T.S. This means that about one-third of our women missionaries have been trained by the Baptist Missionary Training School.

In addition to these, hundreds of our graduates are using their training in the creation of Christian homes and in volunteer service to their churches, and on the associational, state, and national levels of our American Baptist family. Alumnae like Mrs. D. M. Baker, who is president of the Woman's Missionary Society of the Third Baptist Church, St. Louis, are giving competent and consecrated lay leadership to our denomination.

Other alumnae are serving on the staff of the school itself. Dean Suzanne G. Rinck, Professor Alethea S. Kose, Secretary to the President Nancy Baker, director of student recruitment, Field Representative Frances Rushford, Alumnae Secretary Helen Tate D'Aboy, retiring School Nurse Rosalie Olson and her successor, Jennie Bewsey, are using their devotion and skill in training the current

student body. B.M.T.S. has come a long way since 1881, when it offered a three months' course of specialized training for Christian service. Over the years its course gradually was expanded until, in 1936, it provided a full four-year college program, granting the degrees of bachelor of arts and bachelor of religious education.

Many people have had shares in this progress. Notable among them have been Past Presidents Alice W. S. Brimson and Robert H. Beaven; Mrs. Frank S. Frost and Mrs. C. Norman Dold, past chairmen of the board; and our present board of directors, whose members are closely cooperating with their chairman, Mrs. Thomas D. Allen, in building wisely upon the firm foundations already laid.

The school believes in the principle that we learn by doing. In our field-work department that principle becomes action. During the past year our students took care of sixty-three field assignments every week in cooperation with twenty-six churches and institutions. Field-work services rendered by B.M.T.S. students totaled 19,800 hours. Since each student averages ten hours a week in field-work responsibilities, including travel, preparation, and evaluation time, it means that during the four-year course every student gives a full school year of her life in service to adjoining mission stations and churches. It is little wonder that our graduates are able upon graduation to work so successfully.

But Professor Halford E. Luccock, in the Beecher Lectures at Yale, reminds us that no one can whistle a symphony. It takes an orchestra to play it. In like manner, the story of home missions means much more than the contributions of any one school. We do not wish to equate the American Baptist Convention with B.M.T.S. This school, although it enjoys a remarkable place in the hearts and affections of American Baptists, and although it belongs to every American Baptist, is but one part of the whole.

Although we are grateful for the open-hearted generosity of so many American Baptists during the past year—a generosity which resulted in gifts of more than \$75,000 to this school—and, although B.M.T.S. needs the continuation of that generosity during the current year to enable it to meet its budget again and to repay some of its debts, we real-

ize that every American Baptist school needs the prayers and the students and the financial support of every American Baptist.

We are indeed grateful for the increased financial support given to our schools and colleges through the Institutional Budget. Our Board of Education is concerned about the plight of our educational institutions. Through its public-relations department, Paul S. Carter and Louis W. Robey are doing something about that concern. But although the past year's giving to the Institutional Budget shows a significant increase over the preceding year, the realistic fact is that during the past fiscal year American Baptists have given through the Institutional Budget an average of twenty cents each, to be divided among our sixty-odd schools and colleges, our student foundations, and our homes and hospitals. It should be the understatement of the year to say that this is hardly adequate to undergird the educational foundations of home missions, to say nothing of pastoral leadership and foreign missions.

There is a sense of urgency in the time in which we live. The urgency of the need has no place for a commitment which is casual or apathetic or inadequate. The isms of the world will not wait until Christians leisurely make up their minds to be concerned. We have an answer to those isms—God acting in history through Jesus Christ, confronting us in our own time and right where we are with his claims of highest priority for our lives and for our souls.

We have the privilege of giving to the American Baptist schools and colleges for the training of our spiritual leaders. Then let us give generously and sacrificially.

John's Gospel tells us that the light is still shining in the darkness. How many spiritual watts are you contributing through the Unified Budget? How much of that light are you spreading through your giving to the Churches for New Frontiers in the spiritually dark places of America? How many "light-bearers" are you helping to train by your giving in our schools and colleges and seminaries? That light can never go out because of the power of God, but it can grow dim because of the faithlessness or apathy of his followers. In what condition is the dynamo of your stewardship?

September, 1954



This king crab will make a meal for Emma Enoch's entire "family" at Baker Cottage, Ouzinkie, Alaska



Linking Delmar Baptist Church, St. Louis, with community is work of Cay Hermann, Christian education

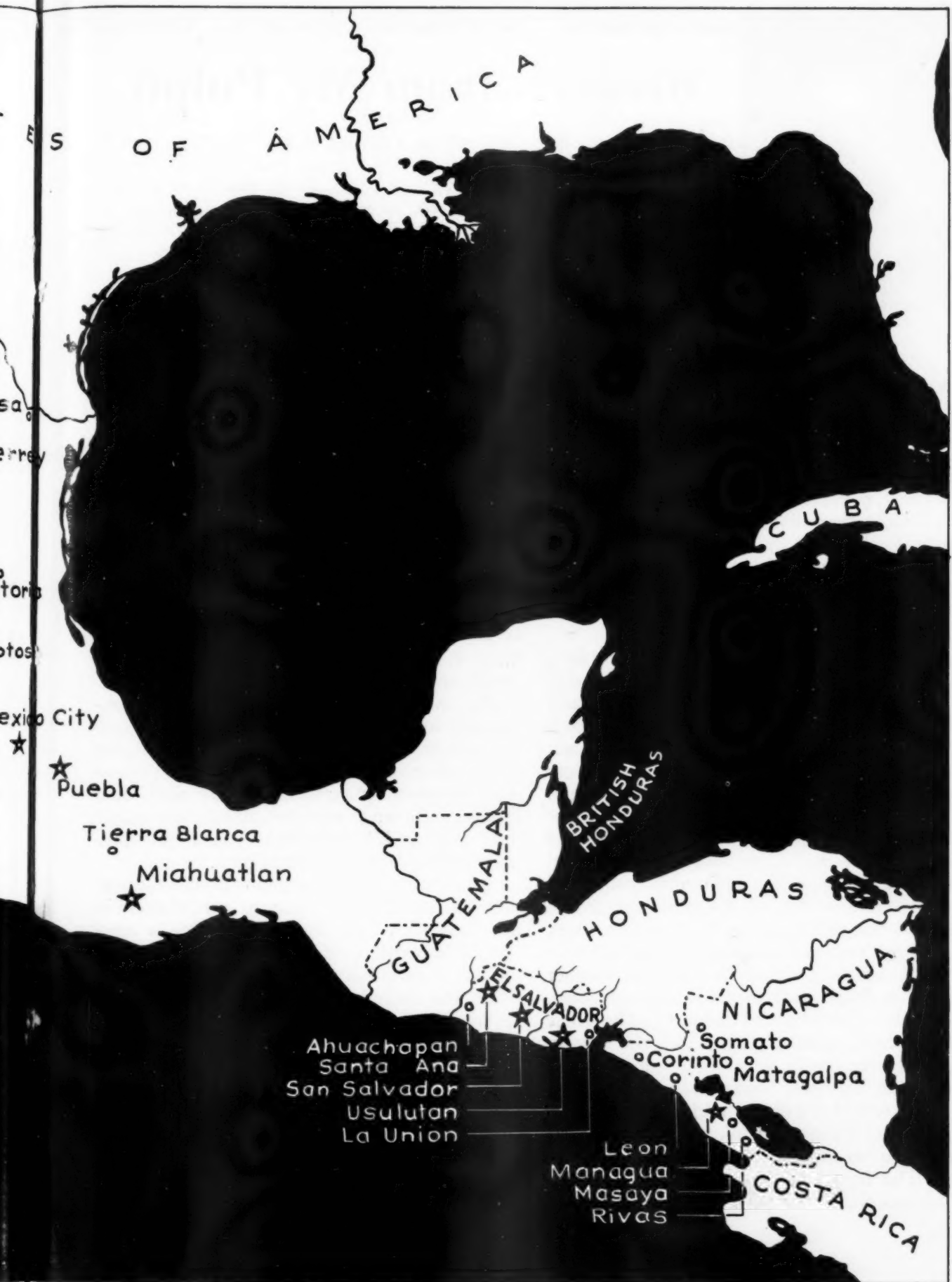


Only one youngster peeks as preschool children follow Lela Mae Satoe's lead, Denver Christian Center



MEXICAN AND CENTRAL AMERICAN MISSIONS OF AMERICAN BAPTISTS

Locations marked with a star indicate an American Baptist Mission station with one or more resident missionaries. The other places marked indicate the location of a few American Baptist churches.





Missions from My Pulpit

No. 15 in a Series

Missions is the church's answer to the deep and tragic needs of men everywhere

By RONALD K. ADAMS

AT THE CLOSE of the Second World War, I was pastor of a church in the area of a large army hospital. One Sunday, a mother and father, strangers in our midst, lingered at the close of the worship service. As they came to the door, the mother clasped my hand between both of hers, and said: "Our eighteen-year-old boy is a patient at the Valley Forge Hospital. They had to bring him from the battle front in a straightjacket several weeks ago, and we have just received word that we can see him. But we're afraid. Will you come with us?"

That afternoon we drove to the hospital. Attendants led us down a long, long hall, unlocking and then locking first one door and then another, until we arrived at the son's ward. I knew that the parents saw their son the minute we entered, for both of them caught their breath, and the feet that had trudged leaden-like down the hall now broke into a near run. As the mother reached her son she threw her arms around him, kissed him, repeated his name again and again, held his face between her hands, and looked into his eyes. But there was no response, no spark of recognition—only a blank, pitiful stare.

While the father took his turn, the mother turned in desperation to the nurse and asked, "Isn't there something I can do?" The nurse handed her a glass of juice, with the suggestion, "Here, try to get him to drink this." So, tilting his head back into her arm, as a mother would tenderly hold her baby, she pleaded with him to drink as she poured the juice into his mouth. But he would not swallow. The liquid merely ran out the corners of his mouth. At this point the father wheeled

with, "O my God!" and strode out onto the side porch. We were face to face with a result of "man's inhumanity to man"—in all of its stark and naked and horrible realism.

Is it any wonder that our Lord, who could see the end from the beginning, should have commanded, "Go ye therefore . . ." Or that with a note of urgency in his voice he should say, "Other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10:16).

Indeed, there is a gospel which we *must* preach, and missionaries whom we *must* send, and a world that we *must* win.

But even God must find it difficult to redeem a world in which we continue, as Louis H. Evans has so strongly put it, to pour twenty-five times more into the military than we do into missions; when we pay nearly fifty billion dollars a year to put guns in our hands, and only two billion dollars a year to put spiritual goals into the hearts of men.

Introducing his great theme on the supremacy of love, Paul wrote to the church at Corinth: ". . . yet show I unto you a more excellent way" (1 Cor. 12:31). Surely that is the responsibility of those who stand behind the sacred desk, to witness to the supremacy of the gospel over guns, of Christian brotherhood over battleships, of Bibles over bombs, of Jesus over jets.

How thrilling it was to hear a denominational leader relate his experience in visiting one of our stations in South India! He was asked to preach in the village church, a crude structure with dirt floor and thatched roof. The only two seats in evidence were boxes

brought for the convenience of the local missionary and his guest from the United States. As the congregation assembled—this congregation of dark-skinned, unlettered people, crouching upon the dirt floor—an appalling doubt arose in the mind of the speaker. Was it worth it—the investment of time and energy and financial resources to maintain a witness to these people? The answer came in a startling way. At the close of the service the missionary told him of a local boy who had received his Bible training sitting on this same dirt floor. Here he had accepted Christ as his Savior. And what was that boy now doing? He was under appointment and receiving training to become a member of the Indian legation to the United Nations. Was it worth it! “. . . yet show I unto you a more excellent way.”

Many and varied are the methods by which the missionary horizons of a church can be enlarged. One of the fine traditions recently established in our church is a Christmas-in-June Service—not an original idea, but always effective. Seeking to personalize our Baptist world mission, we received permission from the New York office to designate a portion of our benevolence giving for the partial support of Paul and Helen Clasper, now at Seminary Hill, Insein, Burma. Paul and Helen were preparing to go out for their first term, and so we asked them for a list of all their needs, personal and otherwise. The list was received and turned over to the missionary committee appointed by our board of Christian education. Individuals and groups were urged to indicate what share they would assume.

When Paul and Helen arrived for a week-end visit, the decorated Christmas tree, erected in the sanctuary, was loaded with gifts of all kinds. The church school had adopted a goal of a “mile of pennies.” It did not quite reach its goal, but 2,700 pennies placed side by side and taped on the walls of the chapel looked very impressive. The girls who counted and rolled the pennies for the Claspers will not easily forget the world horizons of the church.

The success of our first Christmas-in-June Service has dictated that it be repeated each year, to the delight of our members. Between the special Christmas services, food boxes are

occasionally sent, and one of our members has undertaken to send a book a month (from a suggested list) to Paul Clasper. Funds are now being collected for the purchase of a tape recorder for the Claspers.

Indicative, I think, of the increased interest of our people in the world mission of the church, is the fact that prior to the first visit of the Claspers and our first Christmas-in-June Service, one of our splendid deacons had been somewhat lukewarm in his attitude toward missions. Now, however, he seldom fails to include in his public prayers a sincere word in behalf of our missionaries.

Another procedure which we have found particularly helpful is making the best possible use of the visiting missionaries' time. They do not confine the telling of their story to the Sunday congregations. We combine the classes of the high-school department of our church school, with the expectation that these young people in learning firsthand of the need for well-trained, consecrated reinforcements on the mission field, will be led to think seriously about giving their own lives in response to the call, “Whom shall I send, and who will go for us?”

Visiting missionaries seldom have all their meals at the parsonage. A committee arranges for them to get into homes of the congregation, especially where there are children and young people. Following an evening service, or on a Saturday evening preceding the Sunday service, we plan for the missionary to meet some of the official boards, committees, and organizations of the church in the informal atmosphere of a home.

Children in the church school contribute to the two annual special offerings for missions, and church-school worship services frequently have a missionary theme. Offerings in the vacation church school are used for special missionary causes.

In our school of missions, with snack suppers and fellowship singing, study classes for all ages and featured speakers or films, an unusually worth-while evening was recently had with a “Quiz the Experts” program. An occasional missionary quiz in our church paper, along with *Crusader* and *MISSIONS*, also helps to keep us informed.

Thus do we seek to “make straight in the desert a highway for our God.”

Among the Current Books

RHAPSODY IN BLACK (The Life Story of John Jasper). By Richard Ellsworth Day. The Judson Press. \$2.50.

HERE is the life story of John Jasper, a Negro born in slavery, who was never privileged to attend school. He learned to read in middle life and was in his fifties when the slaves were freed. He organized a strong Baptist church in Richmond, Va., and was its minister for many years. Like Alexander Dowie, he preached that the earth was flat, proving by the Bible that this was so. It is heartening to think that in our generation Negro ministers are as well prepared as white men to preach the gospel.

HOW TO PLAN THE RURAL CHURCH PROGRAM. By Calvin Schnucker. The Westminster Press. \$2.50.

MORE THAN PLANS is offered in this rural church leader's guide. It tells how to gather pertinent facts for planning a workable program around community, family, and church life. All problems and phases of rural church life seem to have been contemplated. This is a must book for rural religious workers. The author is eminently well qualified to write such a book. Reared in the country, he taught in rural public schools, was a rural pastor for a decade, and for another ten years was professor of rural church and life at Theological Seminary, Dubuque University, Iowa, at which school he now serves as chairman of the division of pastoral theology.

A NATION BETRAYED (The Story of Communism in China). By Charles R. Shepherd. Exposition Press. \$3.00.

HERE is the terrible, factual story of how China has been taken over by Russia. It begins with the fall of the Manchu Dynasty and the provisional National Assembly under Sun Yat-sen in 1912. Chiang Kai-shek was sent by Sun to Moscow for training, and a little later Michael Borodin was

sent into China as the emissary of Joseph Stalin. Chiang early became disillusioned about the blessings Russia was supposed to bring to China, and the whole tragic story of how Chiang tried to fight communism is graphically told. The story of the invasion of the Japanese is adequately covered in this book, as is the story of how Russia took over in China at the end of the Second World War.

Until 1949, Russian communism in China existed under the mask of "agrarian reform." Therefore the penetration was easy, for China was certainly in need of reform of all kinds. Rather excellent brief biographies are given in this book of such outstanding Communists as Mao and Chou En-lai.

One cannot read a book such as this without realizing that the tragedy of China today is a tragedy of complete and shameful betrayal of an entire nation by those who posed as its saviors and promised to usher in a new day. The record is full of deceit, double-dealing, and outrageous betrayal. It is the trusting people of China, lured by the promises of social justice, who are under the yoke.

THE IRISH AND CATHOLIC POWER. By Paul Blanshard. The Beacon Press. \$3.50.

WHEN Paul Blanshard wrote his *American Freedom and Catholic Power*, he was challenged in Ireland's leading Jesuit magazine, *Studies*, to use Ireland instead of Spain as a pilot model for the picture of a future Catholic America. Mr. Blanshard accepted the challenge, and this book is his reply.

Ireland is not a place where men can express frank and unorthodox opinions on church and state without penalty. It is the only modern democracy with no divorce, no legal birth control, and no comprehensive public-school system. Irish culture is thoroughly subservient to the Vatican. There are six times as many Irish Catholics outside of Ireland as there are at home. The

Roman Catholic hierarchy in the United States is overloaded with Irish Catholics.

If America wants censorship, the use of public money for religious schools, the abolition of divorce, the abolition of government medical service, the abolition of the practice of birth control, all it needs to do is to go Roman Catholic.

This book is interesting because of the light it throws on such burning issues today as McCarthyism and the constant cry that public education is going communist.

The author feels that certain liberal tendencies within Catholicism, indicated by a desire for American equalitarian marriage and a drift toward more tolerant attitudes toward public education among educated Catholic laymen, may break the old line dictatorship of the Irish priests in America.

EACH ONE TEACH ONE: FRANK LAUBACH. By Marjorie Medary. Longmans, Green & Co. \$3.00.

THE AMAZING STORY OF the man who, at the age of forty, caught the vision, accepted the challenge, and devised the plan to banish illiteracy from civilization, is forcefully presented in this readable book. Obsessed with the idea that the only way to lift the masses of the world from superstition, poverty, oppression, and insecurity was to teach them to read, Dr. Laubach has already taught more than sixty million people, speaking approximately two hundred and forty languages and dialects, to read in their own tongue. By a simple system of charts, key words, and his slogan "each one teach one," he has brought the revelation of the written and printed word to peoples of many countries, including New Guinea, Algeria, West Africa, Nigeria, India, Haiti, and the Philippines. The book is illustrated by pictures of the methods used in teaching and is further enhanced by a complete bibliography of Dr. Lau-

bach's writings. Based on true facts, the narrative, nevertheless, reads like an adventure story.

DIG OR DIE, BROTHER HYDE.

By William J. Hyde. Harper & Brothers. \$3.00.

IN 1886, a 22-year-old minister, a graduate of a small college in Canada, got off a local train in the flattest prairie he had ever seen in Groton, Territory of Dakota. His presiding elder, who could give him no church or salary, told him to "dig or die, Brother Hyde," and gave him the name of a man to see in this frontier town. This man had been a Methodist, and when the young minister told him who he was, he said, "I am sorry you came." Brother Hyde had sixty dollars in his pocket. His first services were held over a saloon in an attic, which had to be reached by a ladder. In several years he built a church, with the help of two grain farmers who would not speak to each other. In a later ministry in a college town, with a six-cent stamp he got a free pipe organ from Andrew Carnegie when the building funds were depleted. He served in various Methodist parishes in the Middle West, and lived to be over ninety years of age. It all adds up to a heart-warming and inspiring story of seventy years spent gladly in the service of Christ. These years spanned the great period of American Protestantism, from the days of the circuit riders on the frontiers to the big city churches of our day.

PREACHING. By Walter Russell Bowie. Abingdon Press. \$2.75.

WRITING with extraordinary insight, human sympathy, and deep spiritual appreciation, Dr. Bowie presents an invaluable book that students and seasoned ministers alike will read, re-read, study, and pray over. This master preacher and teacher withholds no secrets of the craft, but out of his heart, mind, and rich experience candidly and clearly relates how to discover texts and to prepare and present effective sermons. He contends that the sermon "must be a meeting point between man's need and God's grace," and that the message must not only "tell men that they

have a Friend," but also "make their hearts and minds believe it." The chapters on preaching from the Bible and relating theology to life are admirable guides in the art of attaining this goal. The book is full of fresh, stimulating, and inspiring thoughts.

THAT IMMORTAL SEA. By Leslie D. Weatherhead. Abingdon Press. \$2.50.

THESE SEVENTEEN SERMONS offer a superb example of preaching that rides no hobbies but adheres to a central theme. The theme—Christ and the reality of the spiritual life—dominates the thought of every presentation whether it be philosophical, psychological, ethical, textual, expository, theological, or evangelistic. Illustrations from history, literature, and life blend into the messages to clarify and illumine Scripture and to exalt Christ. While the sermons offer encouragement, incentive, and hope, they are provocative and disturbing. One cannot read "Christ's Unconventional Love" without being mentally perplexed and emotionally disturbed, but questions are raised only to make Christ more meaningful and indispensable to life.

LIFE, FAITH, AND PRAYER.

By A. Graham Ikin. Oxford University Press. \$2.50.

POSSESSING rare insight into the indispensable part psychology and religion play in a well-integrated personality, Miss Ikin adds another invaluable contribution to her writings on understanding human behavior. Fundamental personal, social, psychological, and spiritual perplexities, that confront man from youth to old age, are intelligently evaluated in this scientific and spiritual philosophy of life. After justifying the need for both scientific thinking and religious experience in constructive living, the author shows how they serve in enabling one to rise above tension and defeat, deepen the spiritual life, and help maintain zest through old age, which she prefers to call "maturity." The two closing chapters tell how to "pray more effectively with less wastage of energy."

DIARY OF A SELF-MADE CONVICT. By Alfred Hassler. Henry Regnery Co. \$3.00.

A CONSCIENTIOUS OBJECTOR, an editor of the Fellowship of Reconciliation, tells the story of life in a federal penitentiary, where he spent three years for his pacifist convictions. Written in the form of a diary, the work is largely a commentary on the behavior and attitude of fellow prisoners, with a rather biased appraisal of penological methods.

GOD SPEAKS. By Frederick W. Brink. The Westminster Press. \$1.00.

THE AUTHOR, a chaplain in the Navy, has prepared a little book of daily readings for a period of twelve weeks, divided into three groups. "God Speaks" is the theme for the first four weeks, "Christ Speaks" for the next four weeks, and "Life Speaks" for the last four. Assuming that the strongest messages of the Old Testament are those that begin with the words "Thus says the Lord," this book is written in the first person, as if God, Christ, and Life were speaking to men. At the bottom of each brief meditation is a suggested Scripture and a sentence prayer. Too many books of daily devotional readings have a tendency to be sentimental and emotional. This book, however, is characterized by a reasonable, strong presentation of the Christian way of life. One can almost sense that it is written by a man, for men in the armed services. This makes it a better book for the average lay person to read.

THE PRICE AND THE PRIZE.

By Culbert G. Rutenber. Judson Press. \$1.50.

YOUNG PEOPLE, the weekly youth magazine of the American Baptist Publication Society, originally published these nine pertinent interpretations of the Christian gospel for young people, from the versatile pen of Eastern Baptist Theological Seminary's professor of the philosophy of religion. The author writes in an intimate, friendly, and breezy style, presenting profound truths simply and forcefully.

IN MEMORIAM

Anna E. Long

Anna E. Long, born in 1872, in Hamilton, Ontario, passed away at Pomona, Calif., April 1, 1954. Missionary of the Woman's American Baptist Foreign Mission Society to Assam, she served in several stations from 1900 to 1933, doing educational and general evangelistic work. After her retirement in 1933 she spent two years at home and then sailed to Burma to take charge of the Rest House at Maymyo and to help in educational work. Having served a term of seven years, she returned to the United States at the outbreak of the war in Burma, and made her home for a time at Hasseltine House, Newton Centre, Mass. Opportunity came to make her home at Pilgrim Place, Claremont, Calif., among other missionaries, and she spent her last years in that happy community.

Helen W. Munroe

Helen W. Munroe, for several years a member of the board of managers of the Woman's American Baptist Foreign Mission Society and a missionary in Japan for three years, passed away in Plymouth, Mass., February 21, 1954. She was born in Cambridge, Mass., October 14, 1875. Funeral services were held in the First Baptist Church of Cambridge, where she had been a member since 1891. Miss Munroe received her B.A. and M.A. degrees from Radcliffe College, and also studied at Newton Theological Institution in Newton Centre, Mass. She was a teacher for many years in the Cambridge Latin School. During these years she served on the board of managers of the Woman's American Baptist Foreign Mission Society as recording secretary for seven years, and also as student secretary. For many years she was secretary of the Massachusetts Baptist Mission Society. Her missionary interest stemmed chiefly from a visit to Japan in 1899. She felt then that God wanted her to carry the gospel to Japan, but it was not until after the death of her mother that she was free to do so. She was ap-

pointed by the Woman's Foreign Society in 1916, and sailed the same year for Japan to teach in the Mary L. Colby School in Yokohama.

Jessie M. G. Wilkinson

Before her appointment as a missionary of the Woman's American Baptist Foreign Mission Society, Jessie Wilkinson was a successful teacher of kindergarten children in Boston. In 1919, she was sent to Kobe, Japan, to relieve Mrs. R. A. Thomson, a frail little woman who for forty years had been giving her strength to the establishment and carrying on of the large Zenrin kindergarten there. Miss Wilkinson's first task was to learn the language and ways of the children and parents of that slum district. Later, she came to feel that she could help them more if she lived among them, and so, like Dr. Kagawa, she made her home in a little Japanese house in the slums, and became a friend and counselor of the sad, poverty-stricken, fear-ridden people of the underworld. Miss Wilkinson returned to the U.S. in 1931, and, after study, took up kindergarten teaching again in Boston. Yet her concern for her Japanese friends never lessened; in the last fifteen years she had sent 185 cartons of food and clothing to them. Born in Boston, November 26, 1885, Miss Wilkinson took her training in that city. She was a graduate of the Boston Normal School, and later received a degree in religious education from Boston University. Death came suddenly on March 5, 1954.

Helen E. Bissell

Helen E. Bissell, educational missionary of the Woman's American Baptist Foreign Mission Society in Burma from 1901 to 1924, passed away May 15, 1954, at Long Beach, Calif., at the age of eighty-two. Her twenty-three years in Burma were spent with the mission school at Sandoway and in the outlying villages. Poor health made it impossible for her to return at

the end of her furlough in 1924, and she spent the following years with her two sisters. When her older sister living in Manitou, Colo., passed away, Miss Bissell and her younger sister established a home in Long Beach, Calif., and the Immanuel Baptist Church there became Miss Bissell's church home. For a number of years she had been a member of the First Baptist Church, Waterloo, Iowa. She was always active in the church in a variety of ways, and held offices in the W. C. T. U. Burma was always in the center of her affections, and even on her seventy-sixth birthday she wrote, "I received *Burma News* today. It makes me wish I could begin life over again, I would like to be back in Burma."

Ernest Grigg

Ernest Grigg, of Exeter, Ontario, died on June 10, 1954, during a visit to Michigan. Born in Exeter, Ontario, July 25, 1863, Mr. Grigg was graduated from McMaster University, Toronto, Canada, and later served as pastor of the Perth Baptist Church in Ontario. On October 22, 1890, he and Mary Halse were married. Two years later, on September 12, 1892, they were appointed missionaries of the American Baptist Foreign Mission Society. Mr. and Mrs. Grigg arrived in Burma on January 19, 1893. To this land Mr. Grigg gave forty-six years of distinguished Christian service. After four years of service in Sandoway, illness compelled the Griggs to return to the United States. They returned to Burma in 1898 and served in Moulmein, Thayetmyo, Rangoon, and Sagaing, where they were responsible for both evangelistic and educational work for Burmans, Chins, Chinese, Indians, and Shans. In 1928, they were transferred to Maymyo where, from different centers, they carried on varying activities connected with people of five language groups. It was while engaged in this work that Mrs. Grigg died, October, 1934, and was buried at Lashio. After returning to the United States in 1938, Mr. Grigg voiced his intention of returning at his own expense to settle in Lashio, where his wife was buried and where he felt he would

have plenty of scope for evangelistic work. But wars and continued political turmoil made this dream impossible. It was Mr. Grigg who, during his service at Sagaing, had erected as a memorial to Adoniram and Ann Judson, a huge alabaster boulder on the site of the prison where Adoniram Judson was imprisoned at Ava.

W. A. Wilkin

For thirty years W. A. Wilkin was The American Baptist Home Mission Society's resident missionary among the Wichita, Caddo, and Delaware Indians at Anadarko, Okla. He died in Missouri Baptist Hospital, St. Louis, August 21, 1953, at the age of eighty-nine. Born in New Market, Ohio, June 13, 1864, Mr. Wilkin attended Doane Academy and was graduated from Denison University, Granville, Ohio, with the class of

1893. Later he was graduated from the University of Chicago Divinity School. He held pastorates in Western, Nebr., and Brycelyn, Minn., before accepting the appointment in 1904 to work among the Indians. In 1898 he was married to Mary Winter, of Western, Nebr. Mr. Wilkin was very helpful to all the Indian tribes of western Oklahoma, frequently helping other missionaries in their evangelistic work. In 1934, the Wilkins retired as missionaries, but continued to live in Anadarko. Mr. Wilkin served as Bible teacher in the Anadarko Baptist Church and also was interim pastor. In 1940, he became pastor at David City, Nebr. After the death of Mrs. Wilkin, in 1946, he went to live with his daughter Ruth, whose work was then in St. Louis with the Girl Scout Movement. Burial was in Anadarko, Okla.

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Elected at Minneapolis, Minn., May 24-28

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Partners IN THE BAPTIST WORLD MISSION



Communicating the Gospel

THE DRAMATIC RESPONSE to first-century Christian witnessing, as depicted by the ingathering of souls at Pentecost, places the modern Christian church in a position of sober question. At what point have we failed to communicate our gospel? We have overcome the physical handicap of speaking in tongues, through the ingenious device of instantaneous translation so skillfully employed at the United Nations Assembly. Thus, quite obviously, Pentecost demands more than the facility to speak various languages. Having solved the language problem, we must look now to the content of our message. Fortunately, there is a universal voice that is readily translated and understood: "your giving that proves the reality of your faith" (2 Cor. 9: 13).

In the confusion and chaos of international relations, the sure word of God that all men can read is the record of missionary giving that we American Baptists are now writing. With dedicated dollars we continue to underwrite the ministry of dedicated lives, whose living message of redeeming grace in Christ is universally acclaimed. A new Pentecost awaits those willing to communicate the gospel in letters of sacrificial giving—a message that transcends the barriers of tongues.

Arthur L. Small
C.M.C. Field Counselor

Interest Is Not Enough

By JESSE R. WILSON

WHO WOULD NOT be interested in today's world? Its very problems—social, economic, political—are absorbingly intriguing. In all of these fields moves are being made as if on a giant chessboard, but with many more players and far more at stake. The freedom, health, and happiness of millions are involved: and the outcome, for good or for ill, of the countless maneuvers is almost always engagingly unpredictable. Moreover, the intimation is incapable that the whole game has

a two-world reference, that the struggle is not one of time only but also of eternity, that somehow human destiny is the basic issue. At this point interest is intense.

With the kind of world news coverage available today, the temptation is greater than ever to be a mere spectator, to find a comfortable seat and good vantage point from which to look down on the stream of events in a detached isn't-it-interesting manner. But no one can long remain aloof. Time and time again one is forced down

out of an overhanging balcony and compelled to recognize himself as part of the game, and also as part of the problem. This can be, and often is, a rude awakening, but it is far better than the sleep of amused detachment.

Better still, of course, is to wake up and discover that, although you are still a part of the problem, you can be, under God, also a part of the solution. This kind of awakening comes from a realization that God himself is operating on this chessboard of world events; that he is working at his own mighty purpose of human redemption; and that he gives to men and women who are responsive to his loving will the high privilege of being fellow workers with him. Only in this kind of realization do you come to be really alive; only so do you begin to see life's meaning and to feel the thrill of purpose and mission.

Interest, then, where great issues are at stake, is not enough. One must go on from interest to concern; and then concern must find its way to commitment, and commitment to commission—God's own imperative made personal to each one on behalf of the whole world.

If you agree with this thesis, where will you find a better way to move out along these lines than in the world mission of the church? Surely it is at this point that God himself is most obviously at work; surely it is here that his redemptive purpose finds chief expression. Where will a pastor find a better way to help his people discover something far greater than their own petty self-importance than by leading them along this pathway of interest, concern, and commitment to that which God himself is doing and would have them to do? And at what better place can the people, young and old, begin or renew their purposeful living than by having a part in the World Fellowship Offering on Worldwide Communion Sunday, October 3?

Attractive materials for this World Fellowship Offering have

been prepared. A folder for wide distribution bears the title, "Baptists on the Bay of Bengal." It tells the offering story crisply and vividly with both text and pictures. A children's folder is also available, and a poster and an offering envelope. Besides, a 32-page booklet has been prepared specially for pastors and other church leaders. It bears the title, *The Sermon Must be Your Own*. It is full of suggestions as to how to plan and call forth a generous offering. It has twenty-one pages of stories and other helps for sermons and talks.

A generous supply of all the above materials has been sent to every American Baptist Convention church. If your package has not arrived, consult your state secretary immediately or write to the Council on Missionary Cooperation, 152 Madison Avenue, New York 16, N. Y.

If you cannot arrange to receive the offering on Sunday, October 3, plan it for some other Sunday during the fall months. But, by all means, plan it, for interest alone is not enough.

Sector Directors Hold Workshop at Green Lake

In preparation for an expansion of the sector program throughout the convention this fall, nearly fifty leaders from eighteen states gathered at Green Lake in July for a period of intensive training at the Baptist workshop for sector directors.

Opening Saturday evening, July 10, the first meeting was spent in consideration of the background of the sector program. Reports and records were reviewed. An analysis of results showed that churches using the program had had an average increase in giving of 40 per cent.

The following two days were spent in a careful chapter-by-chapter study of the manual, which was led by different members of the staff. This was followed by five sector training meetings, which continued until Thursday evening, when the program plans were summarized by Ralph M. Johnson, general director of the Council on Missionary Cooperation, which is sponsoring the program.



Interest was not enough for Rev. and Mrs. William W. Cadwallader, who will sail in October for missionary service in Thailand . . .



Nor for Rev. and Mrs. Andrew T. Yousko and little David Andrew, who will sail in October for missionary service in Thailand . . .



Nor for Rev. and Mrs. James E. Conklin, who will sail in October for missionary service in Thailand. No, interest was not enough

Women Over the Seas

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

Light and Shade in South India

By FLORENCE E. ROWLAND

WEDNESDAY was a festival called "Great Dawn"—the morning after the dark of the moon. It is held once every twelve years, a festival of bathing in the ocean at dawn. We were among the first who arrived, and we watched the people come by the hundreds. They had walked, or had come by cart, bus, or train. We asked them one after another, "Why did you come?" and the answer each time was, "To wash away my sins." Our message has the answer to "What can wash away my sins?"—"Nothing but the blood of Jesus."

Vacation Bible Schools

Last hot season was our hottest of many years. It was 113 here in deep shade at my desk and hovered above 100 for three months or more. And during that time we held nineteen vacation Bible schools—here on the Ramapatnam field. It meant nineteen different groups of workers, getting nineteen boxes of supplies ready, finding nineteen sheds, schools, or groves to meet in, and nineteen different convenient times. The workers were the workers in our Christian centers, together with a great band of volunteers—school teachers, college and high-school students, nurses, and laywomen. The average attendance was 94, a total of 1,786 children, of whom perhaps only 400 were of Christian families.

We make use of every article you send out in the White Cross boxes—Bible pictures, colored papers, crayons, scissors, quilt pieces, and greetings. We sew extra paper into the greeting cards and have lovely notebooks for handwork.

The youngsters love the schools. Just yesterday, as I walked through our village, some fifteen children of four and five years of age, said,

"Let's sing, Amah." So, standing on the road, we sang, "Jesus Loves Me." As we walked on, some followed. One asked, "When are we going to have school to learn some more?" And another replied, "Oh, it isn't hot enough yet. When it gets real hot, then—."

Ups and Downs

During the Bible school visitings, I had some *jutka* experiences. (A *jutka* is an uncomfortable way of getting where you want to be, from where you are. It is a cart pulled by a horse at a slow pace.) On one occasion I stopped at a village, gathered up five children, and we were all riding to the school. In a dip in the road, the horse tripped, and went down on his knees, and the children all piled up on the horse's tail. My sun helmet was actually the only casualty.

On another occasion I was returning from a school alone in the *jutka*. Crossing a newly plowed

field, we made a sharp right-angle turn on a very uneven area. The cart began to turn over, I took hold on both sides, and went over with the cart. The driver went scooting, right over the shaft, to the ground. The horse went down flat. When the cart came to a stop right on top of many cacti, I had not changed my relative position in the cart. However, I was sitting on my neck, and my feet were directly heavenward. Grass that had been on the bottom of the cart covered me.

None of us said a word. The driver got up and helped his horse up. He did not help me, and so I helped myself. A man in the field came running, and we three pulled the cart up on its wheels. So, with only a broken rib—the cart's, not mine—we resumed our journey and came home, a twenty-five mile trip.

Student Evangelism

This year I am teaching extra classes in the seminary. It is a four-year course, with English as the medium. I teach English composition, and am thoroughly enjoying it. Indian-English is different from my American-English. My students use the "elegant style," with Shakespearean words in the most simple contexts. It is my first time here in India to be teaching in English, and the experience is refreshing. I teach in the regular courses, also.

Students in the practical evangelism class prepare lessons in class and then go to the homes to witness. People seem more than ordinarily glad to have us come. It is a thrill to be walking through a lane or bazaar and have people invite us in. They know why we have come, they know our conversation will be of Jesus, and they want to hear.

Kotiah's Stand

The Christian centers at Tettu, Ulavapadu, and Gudur continue to be witnessing centers. We had



Florence E. Rowland
Laughing at her "*jutka*" ride

such a happy experience in Ulapadu. Kotiah, a young man with two years of college, who is now taking teachers' training, asked to be baptized, and wanted it to be in his own village. There are no Christians in his hamlet. Through the years, the center activities of Sunday school, vacation Bible schools, youth retreats, and everyday witnessing had shown him Jesus, and Kotiah had come to know and love him. He has two brothers who are sympathetic, and one who, unfortunately, is very antagonistic.

Kotiah set the date, and many of us went there. We met together in a shed-like school where he gave his testimony. He stood up among friends of his own age, two brothers, caste people, villagers who have always known him, and told how he had come into the knowledge of Jesus. He paid loving tribute to Rose, who has been an ever-ready influence for good in his life. He wept as he told of his family, and of how he could not wait longer for them to come. For, he said, "I love Jesus, and I must publicly say so. I love him more than I love my family."

We walked then to the water, a pretty little running stream in the middle of a field. Many people joined us, asking, "What is this?"—the question asked when the one-hundred-twenty in the Book of Acts received the power from on high. What a joy to tell them that one of their fellow villagers was confessing Jesus as his Savior! They all heard him say, "Jesus is my God, my Savior. I shall trust and love him forever."

A Memorable Centenary

The annual missionary conference met in Ongole this year. It was a very special occasion, as it was the centenary of Prayer Meeting Hill. On January 1, 1854, at sunrise, Dr. and Mrs. Lyman Jewett and three Indian co-workers climbed that little hill and held a prayer meeting there. They prayed that in "yon patch of cactus there would some day be a bungalow for missionaries, and that there would be Christians in every village"—from which smoke was then rising. One hundred years later we, too, were praying, thanking him for the

bungalow, and the missionaries, and the Christians—and asking him for many more. We do need more missionaries, especially evangelistic missionaries. Pray much for all of us out here, that we may bring others into the saving knowledge of Jesus. Perhaps the time is shorter than we think. So let us pray that India may yet turn to Christ for salvation.

Golden Jubilee Nellore Girls' High School

Olive E. Jones, reporting, found the week end of February 27, 1954, an especially thrilling time, a double celebration in Nellore, South India. The high school observed its golden jubilee and the Old Students' Association celebrated its silver anniversary. In 1904, Frances Tencate opened the school, with three girls. For the celebration, about two hundred former students and seniors packed the hall. At the fellowship dinner, the long veranda of the present building was set for two rows of alumnae, with their husbands and friends.

Monday evening a well-organized group of staff, students, and friends gathered for the laying of the cornerstone of the new Jubilee Hall to be used principally by day students. Edwin Erickson, mission secretary, presided. One of the alumnae presented Dorothy Wiley with a box wrapped in gilt paper and announced that the contribution it contained was over five thousand rupees, gifts from former students and friends toward the new building. Miss Jones had the honor of laying the cornerstone and found it a moving and memorable experience.

A public entertainment followed, attended by the largest gathering that ever assembled for a function of this high school, about two thousand people. Telugus enjoy long programs. There are three plays, one in English, one in Telugu, and one in Hindi, so that all could enjoy one in his own language.

Alice R. Veeraswamy, headmistress and correspondent for the school, told of the stirring history of the institution, the expansion of

the school plant over the years, and the greatly increased attendance. Among the former students, 189 have become teachers in secondary schools, 100 are college graduates (many of whom also are teachers), 35 are doctors, 50 nurses, 3 laboratory technicians, 6 welfare workers, and 1 is a lawyer. Most of the girls become good housewives and mothers. The first group to write final government examinations consisted of only two girls. In 1954, 51 girls sat for this ordeal.

The chairman of the jubilee evening, the public prosecutor of Nellore, whose wife was a former student and whose daughter is now a student, commended the school for its most excellent record of service.

Following the program, Miss Wiley served a bountiful buffet luncheon to approximately thirty visiting and local missionaries, former students, and friends.

The golden-jubilee bulletin, giving a sketch of the history of the school with pictures, was purchased by many interested friends.

A dormitory is the school's most urgent need. Miss Jones writes, "We can hardly say a new dormitory, for actually there has been only the building planned for thirty-five girls, still in use and overflowing with one hundred girls. There are plans and hopes."

Processional

This new copyrighted booklet, by Amy Goodhue Loomis, is a full-length program for church groups, women's organizations, and youth meetings. In fitting verse it portrays the procession of missionaries through more than a century of American Baptist home- and foreign-mission endeavor. The reading may be given by one person or several, with solos or chorus interspersed. There may be a background of marching missionaries, or the "procession" may form at the close of the reading and go forward "In His Paths," depicting the church in advance, indicated by the symbol of the sandal. Costumes aid in representing the world church, but are not essential. Available for 50 cents at denominational book stores.

Tidings from the Fields . . .

of the WOMAN'S AMERICAN BAPTIST HOME MISSION SOCIETY

In the Heart of the City

By RHELDA M. UMPSTEAD

MANY, MANY years ago, all about us was a wilderness, fresh from the hands of God. Into that wilderness God placed man. Years passed, and man created another kind of wilderness, a vast wilderness which he called a "city." The city prospered and became big. Man was not content until he had built many cities. In some were seats of learning, culture, and riches; in others were places of entertainment. And in each city man put some shadow of corruption.

The city continued to grow, and to its streets streamed men of every race, religion, and national background, seeking a better way of life for themselves and their families. And many strangers there were in the city—strangers starving for the food of the spirit, hungry for a friend.

God looked upon this man-created city, saw disorganized individuals, and knew that all was not well. And so he filled the hearts of some men and women with his mysterious power, and asked that they go into the heart of the city to take his redemptive love to the soul of man.

Christian Center in Boston

And one there was of these messengers who was lead to the heart of Boston. She chose to share the story of the Good Samaritan with her group in the Christian center. Two boys of this group were overheard discussing the story which they had just learned in the Bible class. A third boy came along and stopped them.

"Say, what is the Good Samaritan?" he asked.

The first answered, "Why, it is a place, just like a Christian center! The Christian center is swell. It's a place where you get anything

you need. Come and let us show you."

The three boys turned back into the Christian center.

"This," the guide said, "is the main room. It is the biggest room we have, and here we have all kinds of big meetings—family night, when everybody comes and we have singing and programs of all kinds. And back here is the library. There are books here for grown folks, and over here are books for kids in school, because we study here. Over here is the kindergarten. Every day all the little kids come for school. They have lots of fun, because my brother's in the kindergarten and he comes and tells us of the nice things they do.

"Upstairs are the girls' club-rooms. They have a craft hoom and a classroom and a big kitchen.

You see there are pianos in all of our rooms, because we do lots of singing, and all the girls who want to be teachers take piano lessons.

"Now, let us go down to the basement, for that is where us boys hang out. Here is the clubroom for the big guys. And this is the ping-pong room, and back here are the little rooms where we play table games. And here are the showers. You should see the mob that comes in for a bath! Over here is the shop where all the boys are allowed to use the tools. See, here are the different cuts which show the different types of things we can make.

"Upstairs is where the missionaries live. We cannot go up there now, because that is their private home, but sometimes they invite us in, and if you come here and become a member maybe sometime you can see where the teachers live."

During the tour the third boy became more and more mystified. "How much does it cost?"



At a Christian center you will find interest groups of all ages. Always there are many interesting things to do and to learn

"Nothing."

"You mean that kids can come here and it doesn't cost anything? Well, what's the racket?"

The first boy drew a long breath and shook his head. "There is no racket," he answered. "The teachers who come here love kids, and they have this building so we can be in a safe place—where we can learn the things we need to know. There is much more I could tell you, but why don't you come and be a member? Then you will learn and maybe some day you can be a Good Samaritan, too."

And thus it is that young life has a large place in Christian center activities. Every child is welcome as long as there is room. The Christian center child has an excellent chance to grow into the likeness of Jesus Christ at a cost of only sixteen cents a year to each American Baptist. That is all—only sixteen cents!

Club in Pueblo

Into the heart of Pueblo, Colo., another messenger of Christ taught of his love to a club, such as Becky attended. Becky came to club one day with dirty, matted hair, and large shoes, with cleats on the toes and heels. "Look at my new shoes," she said. "My daddy bought them. He put these big things on them. He says I am bad and wear holes in my shoes, so he put them on."

Knowing that Becky was unable to settle at any activity for any length of time, the missionary arranged special jobs to greet her each day. One afternoon when she had finished her jobs, Becky dashed to the missionary and said, "Teacher, I love you. Do you love me?"

"Of course, I love you and I know someone else who loves you," the teacher assured her.

"Who?" the child questioned hastily.

"God loves you, Becky, and Jesus loves you."

Becky's eyes danced as she quickly answered, "Three people love me? Oh, wonderful!"

And so it is that messengers have sensed the need for club groups for boys and girls. Club activities lead to deepening Christian fellowship.

Adults, Too

And others there were of God's messengers who saw the need among adults in the heart of a city in Michigan. One adult, a tired, excited mother, came to the Christian center. She began her story by saying, "I'm a mother of your community, nervous and nearly desperate, and my doctor says I must get out of myself. I want to know what you have to offer me. I've been told that the people at your center know God and could tell me how to find him." God's mysterious power gradually worked its way into her heart and life, and now the mother, father, and two sons are baptized members of the church. Their home is now a happy, Christian one. Christ made the difference.

Adults find fellowship in senior clubs, parent groups, citizenship and English classes, and Sunday worship.

Juvenile Protection

Juvenile delinquency raged high in the city and became a special concern of some of God's messengers. And some there were who sensed this special need and were moved to minister to the disturbed children.

In one such neighborhood a group of boys had formed a gang and were using as their headquarters a shanty in the alley. The group needed uniforms for their baseball team. First they divided into committees and went junking for bottles and scrap iron. This was slow business, because they earned only a few pennies a day. Someone had the bright idea that they would get along much faster if they would steal back at night the iron which they had sold during the day.

This plan went very well and soon the gang had accumulated quite a little fund. So they decided

to invest some of the money in a gun. With this gun they could hold up various small stores. When this procedure was planned, the members drew numbers to know when their turn would be to take part in the nightly adventure.

The first night Pete's number came up he was due at the Christian center for Boy Scout meeting. Being a patrol member, his absence would be noted by the director of the center. The members of the gang thought this a logical excuse, and so Pete was excused. It was some time before his number came up again. By this time he had a squeamish feeling about taking part in the stealing. He admired the director of the Christian center very much, and knew very well that he would not approve of holding up a storekeeper. The third time he made no excuse. By this time he was not considered a good member of the gang. So he and his former playmates parted ways.

The playmates continued in their pursuits within the gang, and Pete became more and more engrossed in the activities of the Christian center. A number of years passed. One day the local newspaper came out with this headline: "Local Gang Exposed; Nineteen Boys Jailed." The resulting trial sent nineteen boys to the prison for stealing.

The day these boys left for jail, Pete was greatly stirred. These boys were his former playmates. He had gone to school with them. And now they were behind prison bars. From now on they would be marked men and he would be free. Pete could walk about the streets as he chose. He could look any man in the face and not be afraid. And why? All because of the Christian center. With great thankfulness in his heart, Pete went back to his room and wrote a letter to the director, in which he expressed his gratitude in this way: "Thank God for the Christian center!"

And thus it is that missionaries of Jesus Christ are today serving in forty American Baptist Christian centers in thirty-five of our large cities. The building structures may vary in size and shape, but in each the program is planned to bring Christ into every life.

In the Heart of the City, a packet of seven large pictures depicting activities of the Christian center, may be purchased for 25 cents from the Woman's American Baptist Home Mission Society, 164 Fifth Ave., New York 10, N.Y.

MISSIONARY AND STEWARDSHIP EDUCATION

Your Church School of Missions

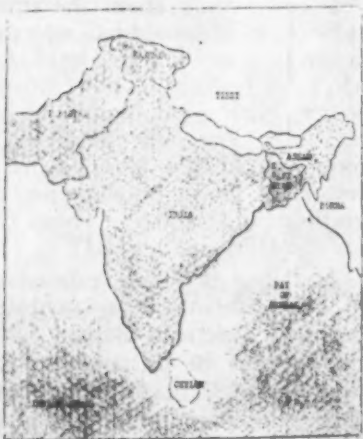
ARE YOU planning to have two schools this year—one in the fall and one in the spring? Are you planning to use the foreign-mission study theme for the year—India, Pakistan, and Ceylon—at one school, and the home-mission study theme for the year—The City—at the other school? If so, you probably have in mind the following questions for which you desire answers as you make your plans for your graded church school of missions.

What Is It?

A graded church school of missions is an organized church opportunity for a study of Christian missions and stewardship. This is a time for the whole church to concentrate its attention as a family, on an area of study. Have at least one class for each age grouping—children, youth, and adults—designed to reach everyone in the church.

Try to have six sessions—preferably totaling 300 minutes, but not less than 180 minutes—for study. Add to this, time for an assembly period of worship and inspiration, and possibly for a supper.

STUDY-WORSHIP
FOREIGN PROGRAMS



35c

Who Is Responsible?

Have a school of missions committee representative of the men and women, the Baptist Youth Fellowship, the adult leaders of children, and the pastor. The missionary education committee of the church should serve this purpose. Their task is to:

1. Determine the time and place.
2. Select themes and objectives and plan the curriculum.
3. Choose a dean, the faculty, the assembly and devotional speakers.

When Shall We Have a School?

Two periods of the year are best suited for schools:

1. October and November.
2. January, February, and March.

The time of the week depends on your church:

1. Have a family-night series on six successive mid-week nights.
 - a. Fellowship supper
 - b. Study periods
 - c. Assembly and devotional period.
2. Use Sunday evenings.
 - a. Six study sessions preceding an evening missionary worship service or program.
 - b. Three sessions each with two study periods divided by a fellowship snack, and followed by a fifteen-minute devotional.
3. When you can get consecutive attendance at a school, it may be practical to begin on one Sunday, have sessions each day or evening, and end on the second Sunday.

Where Shall We Find Leaders?

Right in your own church and community. Leader's guides are prepared to enable your own lay leadership to teach the courses. Help them to prepare by giving them the right materials and sufficient time in which to prepare—at least six weeks and preferably three months. Send them to missionary education conferences and house

parties where they can get specialized help. Lend them to other churches which need a boost with missionary leadership, and you will render a valuable service.

Enlist educators, newspaper men, and travelers in the community as resource leaders. In this way, you may interest other people.

Use visiting missionaries and mission board secretaries as resource leaders in classes. Let them speak to all in the assembly. Students and visitors from other countries can often enrich your program.

Use "interpreters" and "speakers" representing Baptist home and foreign missions.

What Materials Shall We Use?

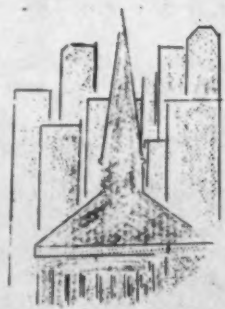
All you can from all that are available!

Study and reading books and guides on the current or past annual themes—general or specific, home or foreign, denominational or interdenominational.

Elective courses on specific mission fields, the Bible and missions, stewardship, and Christian social education and action.

These are listed in annual leaflets: "Friends Through Books," "World Service," "Children Share in the Missionary Program."

STUDY & WORSHIP PROGRAMS



HOME: The City

35 Cents

Are There Novel or Effective Methods?

Novelty adds interest. But tried methods can also be effective.

Remember a good class uses a *working* pattern rather than a *listening* pattern.

One of your problems is to *get facts before people* in order to stimulate discussion and participation. To help you do this use films, reports, reviews, drama, role-playing, visual aids—maps, blackboards, exhibits, posters, slides, slide-films. To get reports, give assignments to individuals ahead of time.

But do not let the use of these methods suffice. Work for *participation* and *involvement*. They are the core of the whole democratic process.

To get these use the buzz-sessions, the work group, the work-group reports for discussion or debate in the large sessions, the problem census, role-playing, projects, drama.

Novel ways must not be allowed to become ends in themselves. Use them as tools to help you achieve your desired ends.

What About the Fellowship Hour?

Let it follow the missionary theme and add to its atmosphere. Foreign dishes, decorations, and features help.

Keep it informal. Create a real spirit of worldwide fellowship. Keep it simple enough not to rob any person of a chance to join the classes and the assembly.

Use the *Fun and Festival* books and *Table Talk and Tidbits* for ideas.

What About Worship?

The pastor should participate in, and help to plan, the worship. Usually it will be brief and related to the theme of the school.

Use the best and learn new missionary hymns. Enrich the worship with appropriate Scripture, poetry, drama, and music.

What Comes After the School?

That which follows is in a real sense the measure of the school's success. Study should lead to action on some worthy objective. It may

Bible Book of the Month



September *Psalms*
October .. *Philippians, Colossians*
November *Isaiah*

be: to make further investigations; or to help some needy group in a practical way; or to increase regular missionary giving as individuals, and through the missionary giving of the church; or to keep the congregation posted on developments of a problem studied in the schools.

Make your school of missions a tool, a means toward the end of fulfilling the Great Commission.

What Are the Mechanics of a Good School?

1. Take plenty of time to prepare.
2. Get the whole church back of it and support it.
3. Clear the calendar of competing events.
4. Provide for financial needs in your educational budget.
5. Get your teachers' materials early and provide reading and study books for purchase.
6. Use posters, calendars, personal contacts, the telephone, letters, the newspaper (for advertising).
7. Order audio-visuals early from Baptist audio-visual catalogue. Make use of utilization guides.
8. Encourage early enrollment. Check attendance.
9. Arrange for adequate and comfortable spaces and equipment ahead of time.
10. Provide necessary transportation.
11. Be hospitable to your guests.

Children's Place in a School of Missions

When the committee on missionary education plans a graded school of missions, it should make plans for the boys and girls of kindergarten, primary, and junior age, either in one, two, or three age groups, or some other workable combination. Basic plans, time schedules, and teachers will be determined by the committee on children's work, one of whom is the chairman of missionary and stewardship education for children (she is also a member of the committee on missionary and stewardship education). If there is no committee on children's work in the church, work through the chairman of missionary and stewardship education for children to make the plans for the children's groups.

It may be that it is impossible for boys and girls to come for their mission study at the time the young people and adults are meeting. However, this should not prevent the children's groups from meeting at some time convenient for them. Perhaps the kindergarten, primary, and junior groups will meet during the church hour on Sunday morning, after school, on Saturday or Sunday afternoon. *If their participation is planned in relation to the total school of missions program, then they are an integral part of it.*

The children's groups will meet for six to ten sessions. These sessions ought to come as close together as possible, to help children feel a sense of urgency and mission about our responsibility for and participation in our missionary program. Each session will be one to two hours in length.

The committee planning the school of missions will choose the theme for the whole school. In most instances the theme will be a current mission study, for which there are ample graded materials to use with the children's groups. If the theme chosen is not a current mission study, write to the Department of Missionary and Stewardship Education, 1701 Chestnut St., Philadelphia 3, Pa., for suggestions as to books, maps, picture sets and projected visual materials.

It is wise to enlist the teachers with whom the children are already acquainted.

MISSIONARY AND STEWARDSHIP EDUCATION — *The B.Y.F.*

DEAR B.Y.F.'ERS:

One of the unforgettable evening programs of the national youth conference at Green Lake last June, was that given by Dorisanne and Charles Osborn, missionaries at Anadarko Christian Center, Anadarko, Okla., and four American Indian young people whom they brought with them to the conference: Patsy Paddlety, Nina Drew, Delano Stevens, and Buster Narcomey. Patsy and Delano know the work of the center firsthand; they live in Anadarko and help in the center program. Nina and Buster are students at Bacone College; they shared eloquently what this American Baptist school has meant to Indian youth. The moving testimonies of Dorisanne and Charles revealed how God calls young people in this day to "Go Forth with Christ." All six participated in the closing worship service, which included Indian poetry and Scripture interpretations, reaching a climax with Nina's singing "The Lord's Prayer." Many said that they had never felt the impact of missions as they did that night.

May we discover new ways of "going forth with Christ."

Sincerely,

Lonelle M. Gates

Christian Centers Are Exciting Places

That is what twenty-five senior-high young people and their advisers from the Central Baptist Church, Woodbury, N. J., decided after their visit to the Camden Christian Center, Camden, N.J., a few months ago. The story of their experience may help you plan for a similar adventure this year, when together we are studying "The City"—and when our B.Y.F. special-interest home-mission fields are all American Baptist Christian centers.

The evening began with an ice breaker. Each young person was asked to get a two-minute story from the two center missionaries, Grace C. Hatch and Dorothy L. MacAllister, and from each of the special guests. The program then turned into a "press conference" in which Miss Hatch acted as city editor and the B.Y.F. president, Tom Stapleford, became head reporter. Assignments were given out and the reporters were asked to make their findings the basis of the center's next piece of publicity.

After a brief worship service in the center chapel, reporters set out to get their stories. Some toured the building, three spent a half-hour getting acquainted with the community as the high school prin-

cipal drove them about, others conducted telephone interviews with volunteer workers who give time to the center, and still others looked over denominational literature to find items pertaining to Christian centers.

At the end of the half-hour interviews and tours, the whole group came together for an hour's press conference with the head reporter serving as moderator. Around the table with Tom were seated the two missionaries, the high-school principal, the president of the Christian center board, a volunteer worker, and Mrs. H. L. Cox, state world-service secretary, who has toured the state of New Jersey telling the story of the Camden center.

A lively discussion took place. The group learned that a Christian center exists to meet the challenge of conflicting forces in slum areas of our great cities by demonstrating the Christian way of love. They discovered that the Camden center serves people of all races and national backgrounds, ages nine days to ninety-seven years! They found that both national Home Missions Societies, as well as the New Jersey Baptist Convention, support the Camden center. They heard that the center's program includes recreation, a baby clinic, kindergarten, clubs for twenty different groups. They were



Italian biscuits and punch—how yummy they are!



The group at worship in the Christian center chapel

astonished to find that volunteer workers do much of the total work. They appreciated the fine words of commendation which the high-school principal paid the center.

This exciting evening came to a close with the serving of Italian biscuits and punch. Later, parents reported that their sons were so impressed by their visit to the center, they talked until past midnight. A week later, the senior high's set up a press room in their church, invited the missionaries from Camden to visit when they presented findings of their trip to the entire church.

What Central Baptist senior highs did, you can do, too! Write immediately to your nearest Christian center for information—or contact the national director of world outreach for ways in which you may help one of the centers.

S.O.S.—Share Our Surplus

In June, you read the report that next year's relief project would involve the collecting of new and used work clothing for men and boys, and yard goods for women. Then came an emergency call from Church World Service: "The Government is willing to send huge quantities of surplus foods to countries in need, provided Christians in America will provide funds again this year (as in last year's Milk for Millions Fund) to cover transportation costs. Will American Baptists help?"

The national council of the B.Y.F. discussed the question in its world outreach committee, came to the conclusion that since the grand total raised last year for Milk for Millions exceeded \$25,000, B.Y.F.'ers would, of course, want a chance to help in this new project. The slogan suggested by Church World Service—"S.O.S."—"Share Our Surplus"—was enthusiastically endorsed and a goal of \$8,000 adopted. This action gives the green light to any B.Y.F. to begin immediately making plans for participation in this exciting relief work.

Funds contributed for this purpose should be sent through your church treasurer and marked "Share Our Surplus." All money collected for this new fund will go to the world relief section of the Unified Budget.

The used clothing for men and boys is still urgently needed. Some groups will want to have a part in both projects. All boxes of clothing for refugees and war victims will be gladly received by your nearest Church World Service depot.

A Successful School of World Friendship

Have you ever heard it said that young people are not interested in a school of missions? Maybe you have even said it yourself, or at least you have thought it! Well if you have, listen to this letter from

Mrs. N. Vance Johnston, wife of the pastor of the First Baptist Church, Vineland, N. J., and then do some serious planning toward such an experience in your B.Y.F.:

"Last year was our seventh school of world friendship. We feel it was very successful. We hold six Sunday evenings in February and March for our school. At 5:30 P.M. we have a snack, followed by classes for different age groups. This year we had six: two adult, senior high, junior high, junior, and primary. Classes lasted until 7:20; at the regular evening service we had speakers, who used slides or film strips or moving pictures.

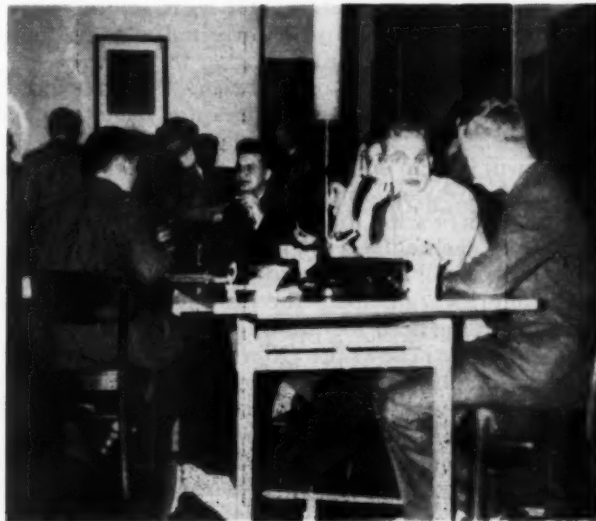
"In the planning, the board of Christian education set up committees. Representatives of the senior high fellowship served on the publicity committee and made posters for each Sunday. A representative was also on the registration committee. One evening the snack for the whole school was provided and served by the senior high fellowship, with the help of one mother.

"Everyone was sorry when the six weeks were over. We feel this is a real achievement in family missionary education. All ages help and benefit, but we think the B.Y.F. makes a real contribution to the success of our project!"

If Vineland can work up such enthusiasm about a school of world friendship, you can, too!



This able panel of experts supplied information



A week later, senior highs set up press conference

MISSIONARY AND STEWARDSHIP EDUCATION *for Children*



Children's World Day of Prayer Service—Burma

On Sunday morning I was thinking of you, far away in the United States. I wished that you could have been sitting beside me as more than eight hundred children were worshiping together at the World Day of Prayer service for children in Rangoon, Burma.

We sent invitations to all the Sunday schools in our big city. There are only two Christians for every one hundred people in Burma, but even then we have thirty Sunday schools in Rangoon. We workers, in the Burma Christian Council, were surprised that so many wanted to come to the service. A united service seemed to be just the event everyone had wanted. We had planned to have the service in the Immanuel Baptist Church, which will seat four hundred grownups. We began to wonder what to do. We said to each other, "If six hundred children and teachers come, that will be fine. If eight hundred come, where will we put them?"

Sunday morning came. And the children came. Most Sunday schools in Rangoon hired buses to gather the children every week, because the children sometimes live far away from the Sunday school of their own language. Most families are not as fortunate as you are, with your own cars to take you where you want to go. So it is a happy sight to see a busload of children going to Sunday school. Many buses came that morning—red buses, green buses, black buses, blue buses, yellow buses—all with smiling children stepping out the back doors. And, of course, children who lived nearby walked to the meeting. Others came in cars—station wagons, American cars, British cars, and jeeps. Others rode on bicycles.

The leaders made as much space as possible in the lovely new church. Young men in the Immanuel Sunday schools helped to move the pews together to make more room. The aisles were made just wide enough for children to

THE PICTURE STORY FOLDER for the primary and junior boys and girls on our Baptist work in India was mailed to all American Baptist churches in quantity during the summer.

The stories are true stories of work that is being done in India by our Baptist missionaries. The pictures are from photographs taken by our missionaries and foreign secretaries.

You will find an envelope to be cut out and made by the boys and girls.

The picture story folder should be sent home with the boys and girls and read there with their parents. Parents and children need to decide how much each child will give and how he will earn the money.

Church-school teachers and leaders will, during the three weeks prior to the offering, talk about the project with their boys and girls and help them to see the need for this offering.

The World Fellowship Offering will be received in many churches Sunday, October 3, 1954. Some churches may choose another date. Be sure to check with your pastor on the date accepted by your church and make your plans fit in with the whole church plan.

On the picture story folder there are suggestions to the teachers, parents, and to boys and girls for the fullest use of the project.

If you do not have enough folders for every primary and junior boy and girl, send at once to your state or city Baptist office for additional quantities.

walk to their chairs. All the folding chairs in the church were placed in the aisles. All the children's chairs and benches were brought from the Sunday school rooms and put at the front of the sanctuary. At the front on the floor we spread reed mats, upon which the children could sit. When all the chairs were placed, there



Children participating in World Day of Prayer service in Burma

was still standing room at the back. At the usual church worship service potted ferns and palms are placed on benches near the pulpit and the choir. But on this Sunday morning, we put the benches to a more needed use—children with smiling faces were sitting on the fern benches, too!

Our speaker was Alice Mae Simmons, who had recently come to Burma as a missionary. She told a beautiful story of an artist who was painting a picture of Jesus with children for a church window. He made the children in the picture to look like the children in his own church. How pleased he was with his fine work! He went to bed that night planning to present his painting to the church trustees the next day. While he slept, however, he dreamed that someone came into his studio and changed his picture until the boys and girls became the children from around the world—children from many races, cultures, and languages! Upon awakening, the artist knew that the picture in his dream was better than the picture he had painted. He felt he must change the real one before he could present it to the church trustees. Quickly he re-painted the children until his canvas showed Jesus with children of many races and languages. When he finished it, he studied his picture and exclaimed, "This is the way Jesus would want it."

As Miss Simmons faced her audience that Sunday morning, she was thrilled to see before her that day a living picture of her story. In the congregation were children of many races, many cultures, many languages, and many costumes. There were children from Burma, from India, from China, from England, from Australia, and from America. Some spoke Burmese, some Karen, some Tamil, some Telugu, some Cantonese Chinese, some Mandarin Chinese, some Mon, some Chin, some English. Gathered together were twelve Sunday schools of four denominations. At the front of the sanctuary was a large round map of the world. Across the top were these words: "All One in Christ."

As the Karen young people's orchestra played, ten children dressed in different national costumes received the offering. Then they gathered in front of the map to present Burma's gift to God. Through their offering, children in Burma were helping children in other lands to know that Jesus loves all the children of the world. Then we all sang together, but in different languages, "In Christ There Is No East or West."

While we sang this hymn, I thought especially of you in America and wished that you could have been with us. And in a way, you were with us. When you sing this hymn in your church, I am sure you think of us and pray for the children here. When you present your offering to God, you are helping children here and in other lands to know that Jesus loves all the children of the world.

Your friend in Burma,
EILEEN REEVES JAMES

A Letter from Assam

DEAR BOYS AND GIRLS:

Our names are Dick and Ann Beers. We lived in a small city in southern Wisconsin until we went to college. We like small cities, for everyone is friendly and helpful. We liked to go picking berries, swimming, or on a picnic in one of our lovely parks. Sometimes we had a special treat and went to a large city near by to see the zoo. We liked to go to church with Mom and Dad, and to Sunday school,

and sing in the choir. Always on our Sunday school picnic it would rain, but we had lots of fun, anyway. We liked to build houses up in a tree, away from everybody. We collected all kinds of bugs, and tried to give them the right food.

When we were in college we went to Green Lake one summer and met a missionary there from India. We were thrilled with the stories he told of the young people in India, and we felt they needed us, too. For three more years we kept preparing ourselves for being missionaries and in 1947 we sailed for India.

When we were riding on the train from Bombay to Calcutta in India, we could hear all kinds of talking and singing, but we could not understand anything. After awhile we heard a familiar tune and recognized a song called "America the Beautiful." A beggar child had seen our white faces and tried to touch us with something he knew we were familiar with. He had learned it from the G.I.'s.

Now we have many friends in India. Do you have friends of another race or country? Make some friends. Do not expect them to act as you do or talk as you do, for they act and talk according to where they have lived.



Mr. and Mrs. Beers and (left to right) Patricia, Richard, Jr., Tari

When we left for Assam, India, we had one little girl, Tari Ann. While we were out there Tari Ann had a little sister, Patricia Lee, and a brother, Richard.

Sincerely yours,
ANN AND RICHARD BEERS

EDITOR'S NOTE: With deep regret we announce that Richard Beers, Jr., was killed in an automobile accident on July 14, while the Beerses were home on furlough, and just two weeks before they sailed for another term in Assam.

National Council of American Baptist Women

MRS. MAURICE B. HODGE
President

MISS VIOLET E. RUDD
Administrative Secretary

152 Madison Ave., New York 16, N. Y.

We Made History

IT WAS a historic occasion when the first session of the national woman's conference was called to order by Mrs. Maurice B. Hodge, on July 7, at the American Baptist Assembly, Green Lake, Wis. For at that moment a dream had become a reality. Over 450 women, from thirty-three states, had come to share in the program prepared by the National Council of American Baptist Women.

For a week, these women attended Bible-study hour, joined in workshops, attended conferences and discussion groups. They worshiped, sang, and listened to the challenging messages of Christian leaders. As a result of this activity they became more and more conscious of the great fellowship that is ours as Baptist women. They went back to their churches, associations, and states to put into effective use those things which they had acquired.—MRS. MAJOR L. JOHNSON.

Employed women from Maine to California, office workers, nurses, teachers, and others met this year for the business and professional women's conference in conjunction with that of the national woman's conference. Workshops, under the direction of Constance E. Shaw, brought to these women their responsibility to themselves, their jobs, their churches, their communities, and the world.

One hundred fifty-three new groups of employed women were organized last year, and since there are nineteen million employed women in the United States, this division is an important part of our program. A very high tribute was given to Miss Shaw for her ground work in the organizing of business and professional women's groups within the framework of the National Council of American Baptist Women.

One of the morning discussions, entitled "Christian Living Amid Confusion," was of special interest to our group. It was something we deal with every day! Radio and television provided us a challenging topic, as it was presented by Betty Ross, of the National Broadcasting Company. The United Nations and the awareness of our responsibilities as world citizens in the communities in which we live, a message brought by Mrs. L. B. Moseley, of Pennsylvania, left a lasting impression.—JENNIE WILKIS.

Imagine, if you can, some 450 women, from churches in the various states of our convention, divided into workshop and conference groups, meeting every day for five days to learn from the leaders and each other, some of the best ways to do women's work.

Again, and again, state and association officers, and chairmen scattered through these groups, were reminded that we had one reason for holding these offices—to serve the church. Our main concern was to find ways we could best

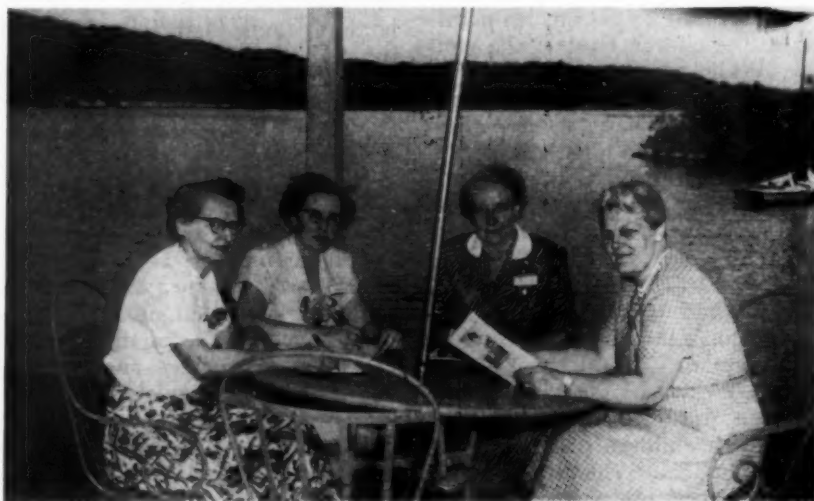
do this. Our leaders wisely kept us moving in that direction.

We spent two hours a day in these groups, and not once was either of the groups which the writer attended ready to quit! We came home with new ideas and information, and, more than that, with a deeper sense of responsibility to our associations and our states.—MRS. J. M. HAMMERLY.

The importance of the individual woman in the church was emphasized throughout the conference, especially in the study of leadership training. Every Christian woman should find a task in the church, and do it! For a woman who is willing to serve will grow as she widens her knowledge, broadens her vision, and develops her skills. The interests of other women must be enlisted.

Enthusiasm is needed to put action into the program of the women's work in the church, because it puts power and purpose into a consecrated life. Concern causes thoughtfulness. It imparts to others a sense of direction.—MRS. FRED E. SCOTT.

Other national leaders who highlighted this first woman's conference were: Mrs. Howard G. Colwell, Mrs. Abram LeGrand, Amy Goodhue Loomis, Mrs. Ralph Palmer, Mrs. Leslie E. Swain, Dr. Frank C. Laubach, and Rosa Page Welch.



Left to right: Writers Willis, Hammerly, Scott, and Johnson. In background is beautiful Green Lake, American Baptist Assembly

The Woman's Society

SUGGESTIONS FOR YOUR MEETING

A New Path to Programs

By VIOLET E. RUDD

IN MISSIONS, March, 1917, there appeared for the first time the page called "The Open Forum of Methods." Estelle Sutton Aitchison, the conductor for fourteen years, wrote as a farewell message on her page in December, 1931: "In the early days, the conductor had reason to regret her lack of qualification for dental surgery, so difficult was it to extract tried-and-proved-good plans from the constituency. And, too often, when programs and year books were submitted, they proved as much alike as Ford cars and as stereotyped, foreordained, and predestined as certain old Calvinistic theology. Those were the days of faithful traditionalists and of missions presented not as an inestimable privilege but a duty in obedience to a command. Then, after a period of intellectual growing pains when the conductor's mail was heavy with rebukes faithfully administered because she dare present dramatic sketches, dialogs, impersonations, and other sinful near-theatricals, there has emerged a regime in which every purposeful vehicle of expression deemed wholesome and stimulating to normal folk outside of the missionary meeting is put at the disposal of the program committee . . . we have erased the boundary line between spiritual and secular and entered an order where one need never park her brains—or even her funny-bone, at the door of the missionary meeting."

Elizabeth I. Fensom, of the Baptist literature department, became the new conductor in January, 1932. At that time there was no national program booklet or theme. It was through this page that societies became aware of themes, yearbooks, and interesting ways of presenting missionary programs.

We join with William B. Lipphard, former editor of MISSIONS, as he has expressed for us: "Miss Fensom has brought a freshness and



Elizabeth I. Fensom

variety to her monthly page and has made it of such commanding interest to women's society program builders, that multitudes of women in Baptist churches from Maine to California owe her a debt of gratitude for her own program suggestions, and for having made available on her page the best in suggestions, plans, and outlines that have been sent to her."

Beginning with this issue, programs for circles or small societies will appear on this page. They will be as follows:

October—Thanksgiving—Elizabeth I. Fensom
November—Christmas, 1954—Mrs. Clifford Hauser
December—Ecumenical program—Mrs. Max Powers
January—The City—Mrs. Harold Nickerson

February—Easter—Mrs. Robert Ackley
March—Installation service—Mrs. William DeWitt
April—Christian Family Life—Mrs. Owen Gibbs
May—Green Lake Opportunities—Mrs. William Regan
June—Introducing theme for 1955-56—Mrs. W. S. Sampson

We are looking forward to meeting many women representing the small, medium, and large churches situated in rural, town, or city through their words upon this page. May we continue to strive to improve our programs presenting Baptist world missions, ever mindful of the inspiration and wisdom that have come to us from the pens of Estelle Sutton Aitchison and Elizabeth I. Fensom.

Miss Fensom Writes . . .

DEAR FRIENDS:

In January, 1952, on the occasion of my twentieth anniversary as conductor of "The Open Forum of Methods," I took "a backward glance" at the changes in women's work over the years. Now it is time for a *forward look* to new plans for this page, with new contributors—a change brought about by new developments in women's work. I believe that this change will make the page increasingly valuable and helpful to women's groups, and my good wishes go to those whose responsibility it will be.

As indicated by the title, "The Open Forum" was designed as a "woman's exchange" of ideas and methods. I want again to thank all of you who have so generously shared these with me. Perhaps you will recall that "tools in type" was an expression frequently used. Gratitude is due the editorial secretaries of the national societies, who kept me informed concerning new publications as planned from time to time. And I would say a special "thank you" to the editor of MISSIONS for the space allotted to this phase of women's work.

Although my work with programs has officially ended, my interest has not. "Programs" is near the top of my list of hobbies. I hope some day to put *some* of your ideas into booklet form.

Gratefully yours,

ELIZABETH I. FENSOM

News FROM THE WORLD OF MISSIONS

More Money, or Less, for Missions?

Thrilling Story of Our World Fellowship Offering Reveals That More Money Has Been Given for Foreign Missions, and That People Know More About Missionary Work

By R. DEAN GOODWIN

Can American Baptists have more money for their mission work? Or must they distribute in a different way the money they already have for all purposes, and possibly give less for missions? Those were the two questions that weary executives discussed long hours in meeting after meeting, only five years ago.

Problems and Needs

Everyone was agreed on one thing: Not enough money was being given to meet the needs of our American Baptist world mission. State conventions and city mission societies must evangelize the many new communities growing up in their areas and carry on a mission program in crowded cities. The Foreign Mission Societies and Home Mission Societies had opportunities that God had given them in the post-war years. They must not fail.

At the same time, the Board of Education and Publication saw an expanding population of young people in churches and schools who needed Christian training. The Ministers and Missionaries Benefit Board had to provide adequate pensions and grants-in-aid while living costs soared higher. Every American Baptist agency needed more funds. To take money from one or the other of our world mission agencies and give it to another agency was not a Christian solution of the problem in the face of desperate need everywhere. Another way had to be found. The work of God could not wait.

Special Offerings Planned

Baptists who were sure God was calling them to do their part to win the world for Christ, knew that

they must obey. Necessity was driving them, and necessity, when inspired by the Spirit of God, mothers inventions. Thus it was, about five years ago, that two special offerings for world mission work were added to the annual calendar of American Baptist churches.

So much a part of the life of our denomination are the World Fellowship Offering, in October, and the America for Christ Offering, in February, that they now "belong." The year is not complete for any church unless a place has been made for them.

The World Fellowship Offering will be received in many churches on October 3. That Sunday is Worldwide Communion Sunday, a time when Christian people everywhere think of their relations to their brethren all over the world. Christians meet to think of their worldwide relationships, but to think of these without giving practical expression to the thought may be not only inadequate; it may be frustrating. For churches that receive the World Fellowship Offering on this annual occasion, the significance of the day is clear: the words spoken are full of meaning and the prayers offered are significant as sacrificial offerings are made. The offerings go to the two Foreign Mission Societies and to The Ministers and Missionaries Benefit Board.

What About Unified Budget?

When the first special offering of this kind was received five years ago, another question had to be answered: Would Baptists give less to other parts of the American Baptist mission budget in order to provide this special offering? Or would this be really "special"?

The first year left some doubt. The total giving of Baptists went up half a million dollars above the previous year. The goal for the World Fellowship Offering was \$300,000, and the response was all of that plus \$49,000 more! But gifts to the Unified Budget dropped a little.

It was at this time that attention was again focused on week-by-week giving for our world mission work. Stress on the every-member canvass, the sector projects, and the emphasis on tithing, produced additional funds in following years for the entire budget. At the same time, World Fellowship offerings went up year by year: 1950-1951, \$349,000; 1951-1952, \$351,000; 1952-1953, \$386,100; 1953-1954, \$386,700. That makes a total of \$1,472,800 given by American Baptists through the fall offering for foreign missions during the first four years.

Dollars Transformed

Dollars, counted in hundreds of millions, have never been the goal of foreign missions. People, transformed by the grace of God through Jesus Christ, have been that goal. But dollars must be given if missionaries are to be sent to preach the saving gospel to the people. "More money and more missionaries" is the word that the publicity department has given to the public press for the past two years at annual meetings of the American Baptist Convention.

When that word is given, some remember that, without the help given by the special offerings, not only would we have been unable to send new missionaries; we could not even have continued support of some already on the field! The special offerings for foreign missions have helped us to continue our work on the fields and to replace missionaries who retire or for other reasons leave the field.

Missionary Information

Many American Baptists who knew little about our foreign-mis-

sion work before the special offerings were started, now have information that they would never have had without them. For each year the offerings have emphasized a different field of interest.

In 1950-1951, "Japan Opportunity" was the name given to the special offering. A strong effort was made to enter the door of opportunity of post-war Japan. Literature told the story of that open door. Through literature, sermons, and the visits of missionaries, Japan "became alive" for many Baptists.

The following year, American Baptists learned how to spell "Bhramaputra," for that is the name of the river that dominates the geography of Assam, an important province of India and an important foreign-mission field. Assam was the offering emphasis.

Then followed the Belgian Congo and the Philippines. While these fields were highlighted in the offering appeals, the churches were also studying some of them in mission classes, for they were themes for foreign-mission study in some of those years.

Churches that never gave to missions, or gave indifferently, soon were on the lists of enthusiastic givers to the World Fellowship Offering.

Offering This Year

Now, for the fifth time, American Baptists will have an opportunity to provide a World Fellowship Offering on Worldwide Communion Sunday, October 3, 1954, or at another time which the churches may choose. Baptists on the Bay of Bengal—Baptists of our mission fields in South India and Bengal-Orissa—are to be the center of attention. Again special literature will introduce us to the fields in a manner that will be the next-best thing to a visit to the mission fields themselves. Missionaries from India will be visiting many churches. Sermons will be preached, with illustrations from the mission fields.

What American Baptists do this fall will help greatly to determine the size of the group of new foreign-mission appointees to be presented to the American Baptist Convention when it meets in Atlantic City, N. J., in May, 1955.

Frontiers Move Back In A.B.C. Campaign

Wisdom of Churches for New Frontiers Campaign Attested by Growing Churches

By CLIFFORD G. HANSEN

What about the churchless frontiers we have talked and written about during the past months? Where are the frontiers now? Who has pushed them back, and how far? Let us take a look at some actual "frontier case histories" and let the record speak for itself.

Tucson, Ariz.

"To be lonely and yet faithful is an attitude to be admired, but not desired," comments L. R. Berry, of the new Catalina Baptist Church, Tucson, Ariz. He refers to Rev. and Mrs. Halla Wright, who came to Tucson because of Mr. Wright's impaired health. They found no American Baptist church.

In 1951, two more "lonely but loyal" American Baptists appeared on the scene: the Kolters from Cleveland. The Wrights and the Kolters met faithfully for prayer, Bible study, and fellowship.

The first worship service of the new Catalina Baptist Church was held September 16, 1951. Theron Chastain (now executive secretary of The American Baptist Home Mission Society), of the First Baptist Church, Phoenix, was the guest preacher. L. R. Berry became the pastor of this faithful group in March, 1952. The church was organized with twenty-five members in May, 1952.

By January, 1953, a building site had been purchased and dedicated. In February, 1954, ground for a new building was broken. The first service in the new building was held in May, 1954. This first unit cost about \$30,000. The membership now exceeds 100.

Eugene, Oreg.

In Eugene, Oreg., on February 9, 1953, State Secretary Elmer Adams met with fifteen concerned American Baptists to discuss the organization of a new church. A year later, thirty-five people met

and voted to organize the Emerald Baptist Church. A site opposite a new \$3,000,000 high school and close to the University of Oregon campus was purchased. Worship services were started on May 2, 1954, in the Roosevelt Junior High School, with seventy-six persons present. Charles Moore has been called to serve as pastor. The present membership of this most recently organized American Baptist church now stands at sixty-four.

Hayward, Calif.

Early in 1952, the 2,000 new homes and many more under construction in Hayward, Calif., became the basis of concerned discussions between W. Earle Smith, of the San Francisco Bay Cities Baptist Union, and Gerald Moyer, of the neighboring San Lorenzo Baptist Church. Robert Murphy, recently graduated from the Berkeley Baptist Divinity School, was invited to become church-extension missionary in Hayward. A survey revealed that no church was serving the several thousand new homes in the southern section of the city.

Prayer meetings and discussions were held in the homes of interested families, beginning in August, 1952. A parsonage was purchased for Mr. Murphy. It also served as a meeting place for the group.

In September, 1953, the services were moved to a remodeled house in another part of the community. Located on a site comprising over two acres, the new first-unit building was put to good use immediately. The new church was organized on September 13, 1953, with twenty members. Growth was rapid and soon the capacity of the remodeled home was taxed beyond the limit.

Ground for the new unit was broken early this year, and the new building is almost completed. The church membership is now seventy-five. The Sunday school enrollment has passed the 130-mark.

North Hollywood, Calif.

The mobile chapel of the Los Angeles Baptist City Mission Society was parked at a strategic spot in North Hollywood, Calif., for the first service of the Van Owen Baptist Church, on May 27, 1951. Nine

persons were present. Robert Van Landingham became the temporary pastor. The mobile chapel served as a meeting place until the first unit of the new building was com-

pleted, in September, 1952. The church was officially organized in November of that year, with forty-nine members. Mr. Van Landingham became the pastor, and mem-

bership grew to 125 by the time of his resignation to enter the chaplaincy in February, 1954.

Claude L. Farris is the present pastor. The church had forty additions during a period of three months. Ministering to a community of 130,000 people, the Van Owen Church has a great future. The church-school enrollment is 285, with over 190 in attendance.

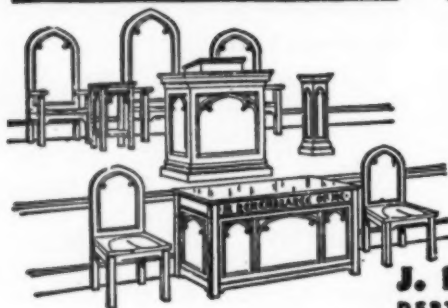
West Covina, Calif.

"Homes are replacing orange groves with hectic speed in West Covina—and they are sold as fast as they are completed," commented the *Pasadena Star News*, in January, 1953. The paper reported that in 1952 over \$14,000,000 worth of new homes went up in the West Covina community. In 1930, the city's population was 769; by 1940, it was 1,072; in 1950 it exceeded 4,499; in February, 1952, it reached 8,361; by January, 1953, the figure stood at 16,000. It is estimated that the population will ultimately reach 75,000 to 125,000.

The First Baptist Church, West Covina, is rapidly nearing completion in the midst of this fast-growing frontier. Leonard Goertz, of Downey, Calif., is in charge of the construction work. Charles Mazouch has been with the church from the day of its organization, in December, 1951. Meeting temporarily in a Japanese community center, there are over fifty in the Sunday school and sixty in the worship services each Sunday. The membership is over forty.

This frontier, with over 8,000 new homes, has only one Protestant church. Truly American Baptists face a great challenge and opportunity here as they make possible the Christian witness through Churches for New Frontiers!

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Theological Parley Held at Green Lake

One Hundred Theologians Discuss Problems of Vital Interest to American Baptists

By LYNN LEAVENWORTH

One hundred American Baptists met at the American Baptist Assembly, Green Lake, Wis., June 25-July 3, for the first conference on theology ever to be convened by their denomination. They read a 347-page volume of papers prepared for the discussion, they talked, and they prayed. When the week was over three of the conference leaders summarized the thinking of the conference.

Influence on Convention

"This conference is a real encouragement to all who have been in close touch with the problems of American Baptist Convention life in the past twenty years," Reuben E. Nelson, general secretary of the convention, said confidently. "Ten years ago, and possibly even five years ago, such a conference could not have been held; controversy was then the prevailing atmosphere. Now, representatives of all schools of theological thought have shared and discussed widely divergent opinions in a climate of freedom and fellowship."

The conference introduced the convention to an outstanding group of young, technically trained theologians, and gave them their first working contact within the convention organization. It is the conviction of the conference delegates, according to Dr. Nelson, that the follow-up should include plans to integrate the abilities of these men into the on-going life of the convention.

Influence on Schools

Wilbour E. Saunders, president of Colgate Rochester Divinity School, and chairman of the central planning committee for the theological conference, said: "This conference gives evidence that both our pastors on the field and our concerned laymen are eager that we clarify our understanding of Baptist traditions and of the gen-

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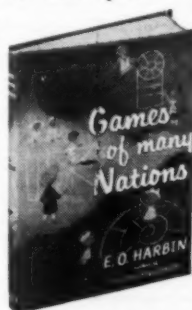
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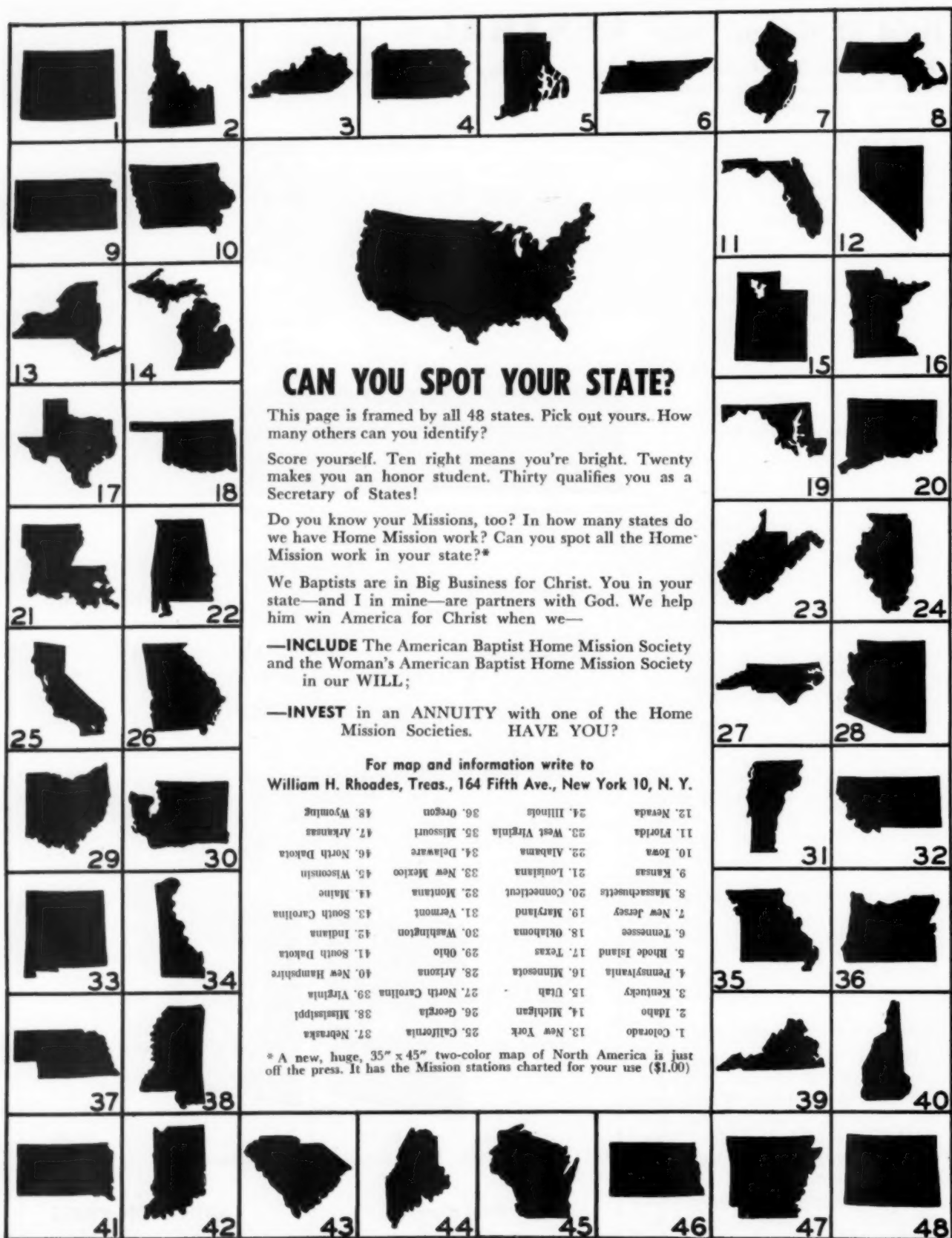
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eral,' as well as others. This has sible within the framework of our insistence on individual interpretation without the confines of creedal statement. This conference seems certain to invigorate an interchange of influence between our pastors on the field and our theological schools.

"The conference has shown how strongly the so-called 'continental theology' has influenced the seminaries generally considered 'liberal,' as well as others. This has somewhat lessened tensions in formulating doctrines concerning God, the work and person of Christ, and the church," Dr. Saunders continued. "In my opinion the modern mood in biblical theology assigns to a regrettably secondary place the teachings of Jesus himself. This comes about because of our recently increased, and praiseworthy, emphasis upon the preaching of the apostles about Jesus."

Ecumenical Witness

The conference had an important bearing on the Evanston Assembly of the World Council of Churches in its pointing up of the Baptist witness in the wider ecumenical fellowship, according to Edwin T. Dahlberg, pastor of Delmar Baptist Church, St. Louis, Mo., and chairman of the plenary sessions.

"That American Baptists have absorbed a great deal of the ecumenical spirit was obvious in every discussion," Dr. Dahlberg said. "The emphasis on the interdependence of the churches, in contrast with the favorite Baptist theme of local congregational sovereignty, was everywhere apparent. The stress on local authority that has so consistently characterized Baptist polemics was recognized as a part of the seventeenth-century necessity for defending religious liberty against the overwhelming authoritarianism of the state churches of that day. Our generation, however, is confronted with a new situation—the massing of pagan forces against which non-related local congregations are practically helpless. Hence, we recognize an increasing necessity for interdependence and cooperation with the church universal."

Nevertheless, there was a loyal Baptist feeling at Green Lake that Baptists have a major responsibility for maintaining their testimony in behalf of religious liberty, and the right of a Baptist church to determine its own polity and doctrine. There was no disposition, Dr. Dahlberg said, to compromise with the heavy state church systems and ecclesiastical trapping of the Old World. Baptists will continue to insist upon the free church tradition, and the right of men to change their religion. The spirit of Roger Williams was much alive at Green Lake.

Dr. Dahlberg reported "a strong feeling registered by the one hundred theologians, ministers, and laymen present that the whole subject of believer's baptism is due for a re-study, both in Baptist and in ecumenical circles. Faith and Order discussions in most areas have centered around the Lord's Supper, clerical orders, and the apostolic succession. Little has been done in the National Council or in the World Council of Churches toward an honest facing up to the equally important issue of baptism."

One of the most important steps taken at Green Lake, according to Dr. Dahlberg, was the recommendation to the General Council of the denomination that there be created a commission responsible for the continuation of the study of theological thought among American Baptists. He said, "If this recommendation is adopted, it will insure a lively participation by Baptists in future ecumenical discussions of the doctrine of the church. We are not content to be a footnote in church history."

Structure of Conference

The conference was initiated by vote of the American Baptist Convention in its sessions at Boston, Mass., in May, 1950.

Beginning in January, 1953, ten committees of five were formed, and each group was charged with preparing a paper of forty pages or less on one of ten key theological questions.

During the conference sessions, each paper was considered by a group of twenty delegates and discussed further by the total conference in one of the plenary sessions.

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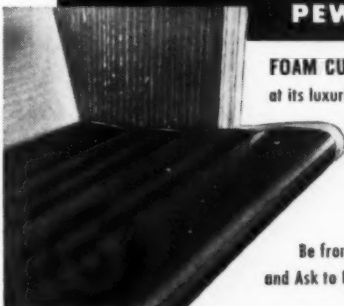
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16 Home Missionaries Receive Appointment

Fields Designated at Minneapolis Convention; Several Personnel Changes

By HELEN C. SCHMITZ

At its board meeting in Minneapolis, Minn., May 28, the Woman's American Baptist Home Mission Society announced the following appointments:

Rachel Cates, women's worker, Rankin Christian Center, Rankin, Pa.

Betty June Choate, girls' worker, Rankin Christian Center, Rankin, Pa.

Barbara Doerr, Anadarko Christian Center, Anadarko, Okla.

June Fehrm, preschool worker, Brooks House, Hammond, Ind.

Maclene Jong, First Chinese Baptist Church, San Francisco, Calif.

Marion Kay Popa, girls' worker, Colony Christian Center, Reno, Nev.

Elia Robledo, Phoenix Christian Center, Phoenix, Ariz.

Florence Scott, Tahoe Indian Parish, Stewart, Nev.

Opal Stoner, girls' worker, Campbell Christian Center, Campbell, Ohio

Eugenia Stonework, youth worker, Campbell Christian Center, Campbell, Ohio

Mr. and Mrs. George Taylor, house parents, Kodiak Baptist Mission, Kodiak, Alaska

Celia Allen, Christian Friendliness, Northern California

Alice Burnham, Christian Friendliness, New Jersey

Grace Hatler, Colegio Bautista, Santa Ana, El Salvador

Petra Urbina, Puerto Rico

Further Education

Elizabeth Hendrix left the Indian work at Stewart, Nev., for a year's study leave at the Baptist Missionary Training School. Jean Heldoornd resigned to undertake graduate study in California. Janice Sebastian left Heath Christian Center for graduate study.

Transfers

Celia Allen moved from Chicago to Northern California. Judith Lindquist moved from the Park Christian Center in St. Paul to the William Axling Christian Center in Minneapolis. Jennie Bewsey left Southern California to become school nurse at the Baptist Missionary Training School.

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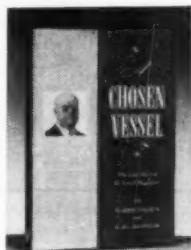
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Pastors to Nominate National Scholars

Now Is Time to Nominate
Scholars Who Will Enter
College Next Fall

By HELEN K. WALLACE

Pastors are requested to take a long look into the future and begin now the process of selection which will determine the winners of American Baptist scholarships in May, 1955. September is the month for sending nominations to the student-aid committee.

The pastor plays a large part in the selection of national scholars. He not only nominates the candidate, but appraises his personality and Christian commitment, his leadership and service potential, and his church activities.

Although in practice the nomination usually comes from the pastor, it may be made by the director of Christian education, state or local, by a student counselor, or by the president of the missionary society.

Whatever its source, the nomination should be in the hands of the committee by the last of the month, bearing a postmark not later than September 30. No nominations will be received after that date.

The nomination certificate, which was mailed to pastors in August, provides space for the nomination of a number of young people. On it are certain specifications which candidates must meet, such as membership for at least a year in an American Baptist church. Now is the time to rush to the student-aid committee the names of all who meet those requirements.

Benefits of Nominations

By sending nominations, the pastor will render a practical service to his young people. One or more of them may receive a cash scholarship, but over and above that possibility is the pastor's privilege of talking over with the candidate the Christian concept of vocation, the concern of pastor and church for the future of young people, and the advantages of a Christian college.

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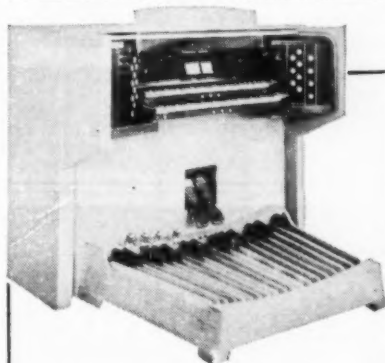
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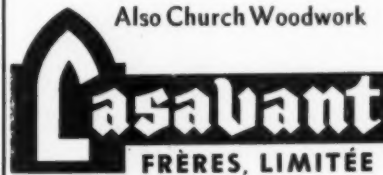
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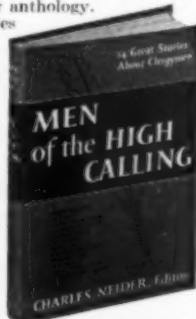
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Pastors at Minneapolis

Some proud pastors who had nominated last year's scholarship winners were presented at the convention at Minneapolis in May. They included Harold C. Bonell, David Lydecker, Jeanie K. Sherman, Jackson Wilcox, Robert Bryant, Theodore C. Edquist, Lewis W. Williamson, Phillip R. Whitaker, Theodore Krause, Arthur G. Heath, Winfield F. Ramish, Willis A. Reed, Herbert J. Murray, Jr., Glenn G. Knight, Paul Williams, Robert J. White, Joseph D. Burnett, and Lloyd L. Noyes.

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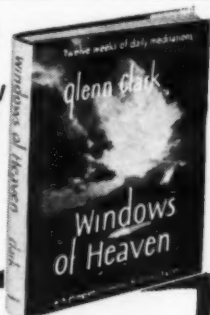
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You will be interested in knowing of the special 8-month offer during October, announcement of which you may read on cover 3 of this issue. Several have written us to ask if last year's offer will be repeated. The plan creates acute problems in the processing of subscriptions, but in view of its popularity in 1953 it will be repeated. There are certain necessary conditions, and in order that all may understand them in advance, perhaps it is well to repeat them here.

1. 8 issues for \$1.00—November through June, 1955.
2. Good only during October. If you mail after midnight on October 31, you will be too late.
3. This offer cannot be extended to renewals, or to 8-month subscribers of 1953. It is good only for new subscriptions (the purpose is to introduce the magazine to new subscribers) or for gift subscriptions.

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